# THE WORDS OF FAITH

W. H. COLLINGS.

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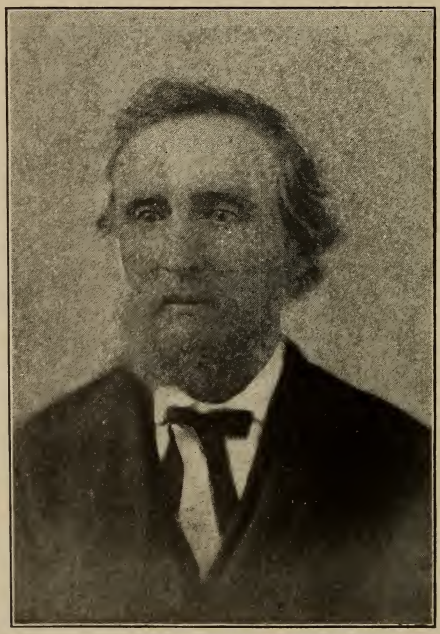

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# THE WORDS OF FAITH.

## PROSE AND POETRY

BY

Wm. H. COLLINGS.

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"Being dead he yet speaketh"

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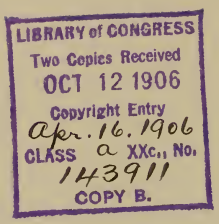


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BY A. J. COLLINGS

# PREFACE

The writer's sole object, in presenting this book to the public, is to do good, by bringing Divine Truth in its unadulterated form prominently before the readers mind, in hope that the good seed, in some cases at least, will find a resting place well prepared to receive it, spring up and bring forth fruit to the glory of God. If this result is attained his utmost wish will be granted. But it is not because he supposes the subjects embraced in the writing are new to the people, for he is well aware none of them are: but because the pure light of Divine Truth, without any tincture of sectarianism is but too frequently concealed from the the mind of many professing Christians; or distorted, and discolored, by bigotry or prejudice, so as to pervert, or weaken its influence for good. It is with much fear, and trembling that the writer has made this attempt: and how far he has succeeded the result will show.

W. H. COLLINGS.

Eccles 11, C. and 1st and 6th verses.

## AUTOBIOGRAPHICAL.

The author of this little work was born on the 11th day of May 1821, near Bristol in England; and from his birth was subject to the influence of a genuine Christianity his parents being members of an evangelical Church under the direct influence of the Wesleys, and Whitfield. He came to this country when about 30 years of age with a wife and two little boys, settled at Dyersville, Dubuque county, Iowa. Moved to Dakota county, Nebraska, and from thence to Jackson county Missouri, about the end of the Civil War.

W. H. COLLINGS, August 6, 1900.

# THE WORDS OF FAITH

## OUR LORD'S PRAYER IN VERSE

Our Father in heaven above,
Great fountain of eternal love:
Hallowed be thy holy name,
By saints and angels, both the same,
Oh let thy holy kingdom come,
And thy most righteous will be done;
As angels do thy will above,
We mortals should obey in love;
As members of one family,
Help us Father to obey thee.
With daily bread our need supply,
We do on Thee, for this rely.
Forgive our sins, and let us live.
As we our enemies forgive:
And live in peace with them on earth,
As children of thy Spirits birth.
Into temptations lead us not,
Lest we fall into satan's plot;
From evil, Lord deliver us,
For we in thy protection trust.
The kingdom, and the power divine,
And glory, be forever Thine.

Nov. 21, 1903

## OUR WORKS CAN NOT SAVE US

Jesus Christ demands our whole heart,
And He will never take a part:
He our redeeming work has done,
Before our day on earth begun,
Sorrow for sin is just, and right,
Well pleasing in our Saviour's sight:
But never can, for sin atone,
For Jesus himself, saves alone.
Repent, and all your sins forsake.
By grace, through faith, salvation take:
This is our work which must be done,
Before we can to Jesus come,
Yet if we partly in it trust,
Our Lord's free grace, we from us thrust.
If in our works we rest content,
Our own salvation we prevent:
And yet we must repentant be,
Before we can salvation see.
There's no salvation in good deeds,
Man's righteousness, he vainly pleads:
For his transgression of God's law,
Which none have kept without a flaw.
Our sin, and vileness, Lord we plead,
Thou art indeed our friend in need.
For our best works will not supply
Our souls with joy after we die.
But when in that bright world above,
We taste of our Redeemer's love
We shall see our good works in time,
Recorded by the hand divine.

Nov. 14, 1903

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## THE INEVITABLE RESULT OF LIVING, AND DYING, WITHOUT CHRIST

Death like an archer, staunch and true,
That never missed a mark:
At last will send his arrow through,
The stubborn sinner's heart.
And then that stubborn sinner dies,
An angry God to meet:
In vain he then laments, and sighs,
His ruin is complete.

Excluded from eternal life,
In darkness and despair
Without one single ray of light,
To cheer him anywhere:
To realize the second death,
Is what he must endure;
And be of all good things bereft
Because he is impure;
The blood of Christ that purifies
The human soul from sin:
And the believer justifies,
Who trusts alone in Him;
On earth he slighted, and refused,
Or put it off till death;
And thus God's grace, he then refused,
Until of life bereft,
He has himself alone to blame,
That he is suffering so:
It's useless for him to complain,
He's made his bed in woe.

Nov. 21, 1903

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## EVIL THOUGHTS

As deadly germs of foul disease,
Come floating on the gentle breeze:
And on their entertainers feed,
To satisfy their horrid greed:
Implanting death, where'er they go,
And filling man with mortal woe:
So, sinful thoughts our minds assail,
If we permit them to prevail;
They will to words, and actions grow.
And fill our souls with deadly woe.
As downy seeds float through the air,
To plant their nuisance anywhere
That they can find a place to rest,
A quiet place will suit them best.
So evil thougths pass through the mind,
And if they can a lodgment find,
They will take root; spring up, bloom out,
And scatter their vile seed about.
Yes evil thoughts are passing by
The human mind's perceiving eye.
And if they can a lodgment find:
They occupy that human mind

With deadly germs of inbred sin,
Which let the great deceiver in
To fortify this citadel
And then prepare the soul for hell.
When these vile thoughts, our minds assail
Unresisted, they will prevail;
If they get rooted in the heart,
How hard it is from them to part
Like deadly germs of foul disease,
Which seem to go just where they please,
And on their entertainers feed
To satisfy their awful greed.
These thoughts to words and actions lead.
And thus bloom out and bear the seed,
Which satan's agents scatter round
Where a neglected spot is found.

Nov. 21, 1903

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## ON THE WORD CHRISTIAN

One of a nonsecterian Sect.
An old time Baptist one day met:
And bantered him, for a debate.
On Christianity and fate.
The nonesecterions assert,
That they are the Christian Church.
So they the name of Christian claim.
And all the other names disdain;
To this our Baptist friend objects,
And the generic word protects,
To which all Christians have a right,
While walking in the Spirit's light.
The ancient churches, numbering seven,
Where Christians organized for Heaven:
Yet neither one, set up her claim.
To Christian for her churches name.
The word Christian was left free,
For all; no matter who they be,
Or in what Church they may be found,
In gospel faith, and pratise sound.

### ILLUSTRATION.

If in a group upon the ground,
Some useful factories were found
All where alike externally,
As any passer by might see.

For motive power they all use steam,
This was obvious to be seen;
But only one assumed the name,
Of The Steam Factory of fame.
The owners all were pleased to see,
Steam written on their factory:
This is factory number four,
Steam is stampted upon it's tower,
Upon it in large letters they,
The words, Steam Factory, display,
What would you think of such a sign,
When you knew well that all the time:
Steam was employed by all the rest,
For motive power, as they thought best:
What would you think, would it not be,
The owners of this Factory,
Can never possibly succeed;
In fooling people by this deed.
The Christian Church; some people write,
Over their door, in open sight,
To show they make a special claim:
To the Generic Christian name.
Now can you see the point my friends,
With this remark my story ends.
We leave it for a future day,
To learn what our opponents say.

Nov. 24, 1903.

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## CHRISTMAS DAY 1902

Full nineteen hundred years are gone,
Since Deity became a babe
And put our human nature on,
In the pure womb of Judah's maid.

A human babe, our Lord became,
That was of this pure virgin born:
And Jesus was the baby's name,
Who for a time, laid in a barn.

This holy babe, or Isreal's king,
On a glad day, to Bethlehem came;
Was crowded out of Bethlehem's inn,
In spite of all his regal fame.

The wise men from the East appear,
With costly presents for their king:
In humble homage they draw near,
To the sweet babe, and worship Him.

The Angels wait upon their Lord,
And in vast multitudes descend
With Him to Earth and sound abroad,
The praises of the sinner's friend.

Yes, Angels sing their makers praise,
And tell the shepherds he is born
In Bethlehem's stable, where He lays,
And dignifies that humble barn.

Through all the states of human life,
Our glorious Redeemer past,
A babe, a God, by His own right:
And universal king at last.

Since God to us His Son hath given,
To open up our way to heaven;
Which only He Himself could do,
Our gratitude shalt never end,
To our Redeeming God, and friend,

Let men and Angels ever raise
Triumphant songs of grateful praise;
To the incarnate Deity,
And celebrate our Saviour's birth,
In sweetest praise through heaven and Earth.

Nov. 25, 1903.

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## THE ALL IMPORTANT QUESTION

When we resign our mortal breath,
And our frail bodies sink in death;
We will the trembling spirit go?.
To sweetest rest, or restless woe.
Methinks I hear some angel say,
When you vacate your house of clay,
Quick as the lightning's vivid flash,
Your spirit will with spirits clash:
Or commune in the sweetest love
With spirits from the world above:
And if you walk in Christ the way,
He will protect your house of clay
Through every change it undergoes,
When death has ended all it's woes.
If decomposed in sea or land,
It will come forth at his command
A changed body like His own,
To occupy a glory throne.

SECOND PART

There is no limit to the skill
Of Him that spake the worlds from naught,
He can perform His sovereign will,
On what His mighty power hath wrought.
The fragments of our house of clay,
He can raise to eternal day.

In vain do men, and demons rage.
To hear this sacred truth proclaimed:
Our God and Savior doth engage.
To see His holy word sustained:
But those who scoffed at gospel light,
He will raise unto eternal night.

APPENDIX.

Who in Jesus live, will never die.
Dear reader believeth thou this?
They rise from death, to life on high,
Clad in the Saviour's righteousness.
And find themselves at last, at home,
With the pure host before God's throne.

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## WAR

Let men and angels ever raise,
Triumphant songs of grateful praise,
othe eternal three in one,
And always say, Thy will be done.
Since war and peace and good and ill,
Obey the dictates of thy will,
Then slay, but let thy people live:
And then to them thy spirit give.
That they forever may adore
Thy sovereign great, almighty power,
That brought them out of nature's night.
Into the realms of gospel light.
Let all the nations of the Earth,
Experience the Spirit's birth,
Into the fold of Christ our king
And there unite His praise to sing.
And then let strife and bloodshed cease.
And Christian people, live in peace;
Let heathen tribes prevail no more,
Or dare molest on Zion's shore.

Ride on. Thou Glorious couqueror ride.
The alien armies turn aside,
Remove all barriers in thy way:
And introduce the gospel day
Into the dens of heathenism
From East to West, from Hell to Heaven,
Till all the nations of the Earth,
Shall know and feel the Spirit's birth,
And join in one Grand choir to sing
The praises of our God and King;
Till praise on Earth shall melt away,
To mingle in Eternal day,
With songs of angels to adore
Our saviour God forever more:
And see the beatific sight
Where God is seen in His own light.
When landed on that happy shore,
Where pain and death are known no more.
They in their Father's house above.
Are feasting on His holy love,
And will Eternity employ,
Partaking of their masters, joy,
According to God's promise given,
When saints are welcome into heaven:
There all God's people saved by grace,
See God in their Redeemer's face
And Jesus will be pleased to know,
None of His flock are left below.

Nov. 25, 1903.

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## NIGHT THOUGHTS

In the dead silence of the night,
While nature sleeps around us:
Sometimes the soul will get a sight,
Of the happy world around us.
Heaven is a sea of glory,
Without either bottom or shore.
To test the truth of this story,
We have to be there, to explore,
If all this vast ocean so wide,
Is joy's in inexhaustable store:
Experience then will decide.
In favour of Truth, evermore.
Think of the New Jerusalem,
It's streets paved with chrystalized gold,
And the pure beings that walk through them,

Midst fountains of pleasure untold.
While saints beyond number draw nigh,
To the foot of the great white throne:
And sing their sweet praises so high.
To the great Eternal Three in One;
The Angels look on and adore,
Their God, and our Saviour, and King,
Amazed at His love, and power;
Who saved His saint's from their sin.
Oh! how delightful to be there,
And be one of this happy throng:
To be free from sorrow, and care,
And join in their heavenly song.

PART THE SECOND.

We have heard of this beautiful Heaven,
The home of our Father above;
We have thought of this beautiful Heaven,
Where God's saints rejoice in His love:
We hope to see, this beautiful heaven,
Where angels, in harmony dwell:
With the saints, in this beautiful heaven,
And help their sweet music to swell;
We'll worship in this beautiful heaven,
Our Father Redeemer and King:
With angels in this beautiful heaven.
Our tribute of praise, we will bring,
We'll rejoice in this beautiful heaven,
Where pleasures forever expel
All evil from this beautiful heaven,
In which all true Christians will dwell.
Midst fountains of bliss, and banquets of love,
No sin can creep in, with the blest ones above;
Who are all so perfectly pure.
With each vessel full, none ever complain.
Of having less joy than his soul can contain.

Nov. 27 1903.

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## FREE GRACE

What hast Thou suffered Lord for me,
Thou bleeding Lamb of Calvary:
Thou didst behold my state with grief,
And stoop to come to my relief.
It was a slave naked, and sore,
Exposed to the deceiver's power:

A pitying love, filled thy heart,
And prompted Thee to take my part,
While wallowing in the mire of sin,
With nothing thy pure love to win;
But void of all, that Thou couldst love:
To draw Thee Saviour from above.
Debtor to grace, free grace I am;
That brought about Redemption's plan,
And spared not Christ's most precious blood;
Who died that I may live in God.

---

## THE COST OF REDEMPTION

When I think of my dying Lord.
Nailed to a Roman cross for me.
The thought doth all my mind absorb,
And drown my spirit, Lord in Thee.
In Thee alone is hid my life,
My Lord, my Saviour, and my God;
From the vain scenes of worldly strife.
For wealth, for honor. or for Blood.
In Thee my God help me to stay,
Through all this dreary dream of life:
And wrestle till the break of day.
With fears and foes and worldly strife.
In age, and feebleness extreme,
This world can no relief afford:
But on that cross, for all my sin,
The life restoring blood was stored,
Which let us sinners into God.
When troubled waters as a flood
Would overwhelm me, my dear Lord:
Then by thy help I will abide,
Safe sheltered in Thy bleeding side
Till Angels beckon me away,
To see thy face in endless day.

Nov. 29. 1993.

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## FAITH HOPE AND CHARITY

St. Paul's first epistle to the Corinthians and the 13th Chapter.

### THE THREE QUEENS

Three sister queens, in peerless white,
Come to us from the world of light:
They are all good, neither is best,
Yet one is greater than the rest.

God's chosen minister, in time,
To fill our souls with love divine.
Reflects the likeness of His Son.
On Christians who for glory run.

She will the power of death defy,
And live in us after we die;
But while we run the Christian race,
The three supply our souls with grace.

Each has her special place to fill,
To help us do our Father's will.
And each her friendly aid will lend,
To help us to our journeys end;

Almighty Faith, thou can'st bestow,
Strength to the weakest in their woe,
And then, the trembling sinner cries,
For all my sins, my Saviour dies.

When mercy hears, the sinners prayer,
Justice agrees with her to spare.
Faith grasps omnipotence and grace,
While joy bedecks the sinner's face.

Through Faith God will these graces give.
By Faith in Christ, all Christians live,
Faith penetrates the frowning cloud,
That doth our future path enshroud.

The cloud grows thin and disappears,
A cheering light dispels our fears,
Our courage we again renew,
And our delightful course pursue.

Both Faith and Hope will pass away
When we land in Eternal day,
And reach the final mark, or Goal;
The home of every Christian Soul.

We hope to experience bliss,
Unknown in such a world as this,
Faith expectation and desire,
Will make safe founded Hope entire.

Let Faith, and Hope, and Love combine,
And these three graces, in us shine.
Then others will the work complete
Prepare us, our dear Lord to meet.

The other graces all agree,
With the first Queenly, triune, three,
And with them will fall into line.
But each one has, her special time.

When called to fight our deadly foes,
Courage, her needed aid bestows,
And we the victory obtain,
When carnal appetites are slain.

Should we be called to suffer pain,
And strive to get relief in vain,
And for long years these things endure,
Which drive to Christ to make us pure

Twin sister graces, we much need,
To help us hold the fort indeed;
When earthly friends, forsake our home,
And, we are left to die alone.

Resignation will help supply,
Our souls with comfort, till we die,
Patience will help us to endure,
Till Jesus Christ has made us pure.

And so these things together work,
For the great good, and not the hurt;
Of all God's Children here below,
Who patiently endure their woe.

Christ Jesus is, our faithful friend,
Who does to us, these graces send,
If we reciprocate His love,
They fit us for His home above.

His precious blood, furnished the price,
Of this most costly merchandise;
To God in Christ, our thanks are due
Whose Spirit quickens us anew,

---

## THE HUMAN TONGUE

We should not by our words offend,
Or grieve the mind of any friend.
If evil thoughts our minds assail,
We should not let these thoughts prevail.

We should not strive for mastery,
But in our lives resemble Thee,
Our blessed Savior, ever kind,
Of such a meek and lowly mind.

Satan presents these thoughts of sin,
To let his own vile agents in;
To take possession of the soul,
And all its destinies control.

Our God would have his children free,
Perfect in Christian liberty.
How sad to think that any fell,
Through these vile thoughts conceived in hell!

Who can make the tongue surrender?
Yet it is a little member.
Horses and ships will us obey,
So we can turn them any way.

But the tongue can no man tame.
It's like a fire burst out in flame,
Causing all nature to rebel,
And it is set on fire of hell.

It is an unruly evil,
At times rough but sometimes civil.
And we are most wise, when we keep
Our raging tongues inside our teeth.

And let the slanderer be wise,
Cease to backbite and scandalize
Some unsuspecting livers by
By whispering a dirty lie.

Nov. 28, 1903.

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## THE WORK OF THE HOLY GHOST.

St. John's Gospel 3rd and 5th verse, "except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Neither of these two Births have anything to do with the natural birth of the body. The birth of water admits man into the visible church, the birth of of the Spirit into the kingdom of Grace in which God will parpare him for glory, the two births is a complete spiritual change to the entire person, and places him that experiences it, under the fostering

care of the church, thus including the body, and spirit of man. To be born of the Spirit is the work of the Holy Ghost.

The following poem is a humble acknowledgment of the same.

To the eternal three in one,
Be high and equal honors done;
Our faith doth three embrace,
Before the triune Deity,
We bow in holy ecstasy,
When saved through faith by grace.

Oh! thou great comforter divine,
With thy inherent luster shine
In my benighted soul,
The work is Thine, the grace to give,
That makes a soul that's dead to live,
The broken hearted whole.

The Father gave, the Son was given,
The way is open now to heaven,
If thou within us shine,
Move on the troubled waters move,
Plant in my heart my Savior's love,
And that will kindle mine.

Thou with the Father and the Son,
Our great salvation work hast done,
When thou hast set thy seal, not before,
The all atoning blood applied,
Shed when our Lord was crucified,
Our leprous souls to heal.

What can a sinner do, Oh! Lord
But trust in Thy unfailing word,
And ask thy promised aid,
To help us back again to Him
Who died to save us from our sin,
Whose blood our ransom paid.

Without thy life infused in me,
I never can salvation see,
My soul is dark within,
Christ is the fountain of that light,
The light that heals my inner sight,
And guides me back to him.

Come then, Oh come! Celestial Dove,
And shed abroad the Savior's love
In my unworthy heart.
Thy hidden secret now reveal.
Stamp on my soul Thy quickening seal
And thy new life impart.

Oh what are all the joys of earth
To those which come from the new birth
That flows, my God, from Thee.
Earth's vain and visionary joys
The Devil frequently employs
To hide the truth from me.

Forgive me. Holy Ghost, forgive.
Through thy forbearance I now live,
Oh! turn me not away.
How often, hast thou urged the plea,
Give thy faltering heart to me,
And I will with thee stay.

I'll stay to be thy source of light.
To guide thee to eternal life
And be thy counsellor.
I'll save thee in temptation's hour
From the dreadful tempter's power
And be thy comforter.

My saving grace, so pure and free
I freely offer unto thee.
Resist me not again.
If I should take my final flight,
And leave thee in eternal night,
There's none but thee to blame.

How wretched then would be thy state,
Thy doom when fixed, it is too late
To beg for mercy then.
The Bridegroom comes and in despair
Thou wouldst with thy neighbors share
The grace despised in them.

Nov. 30, 1903.

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## THE CHRISTIAN'S HOPE.

The day of life will come at last,
When all our pains and woes are past,
And Christ will come without delay,
And meet us in that better day.

When pain, and sin, and death are fled,
And we are to Our Savior wed
In glory robes, so white and clean,
We'll meet the Bride, the Heavenly queen.

And blend with that grand host above,
And bask in our Redeemer's Love.
If rough and thorny be the way,
Which leads us to this Heavenly day.

When all our work on earth is done.
The battle fought, the victory won,
We'll see our blessed Savior's face,
And praise Him for his saving grace.

And sing of His redeeming love,
Forever in His courts above,
If sore temptations vex us here,
Satan can never enter there.

Our trials here, with mercies fraught
For us a weight of bliss have wrought,
Exceeding all the bounds of thought.

---

## IN THE WORK OF MAN'S SALVATION.

As was, is now, and so will be
Throughout future eternity.
Worship divine be paid to Thee,
Great three in one and one in three,

And when we bow before God's throne,
We worship him through Christ alone,
Glorious majesty and grace
Adorn our great Redeemer's face.

To the Father, Son and Spirit,
We ascribe coequal merit.
For grace and wisdom in the plan,
By Jesus Christ to rescue man.

And when we from the flesh retire,
And soar away to regions higher.
We'l sing God's praise in worlds of light,
While angels wonder at the sight.

And gaze in ecstasy to see
The triumph of His majesty,
When saints in wedding robes so clean,
Praise Him who did their souls redeem.

## OLD TRUTHS CLAD IN NEW RAIMENT.

When you, and I are dead and gone,
This Earth of ours will still roll on
Enclosing all the human race,
In its fond motherly embrace
With all their active scenes of life.
And maybe much of mortal strife:
Yet all these things must have an end,
And old dame nature condescend
Her hidden secrets to reveal;
And not again her truths conceal.
Each new discovery will display,
New secrets, in the light of day;
Which will not fail to shed new light
On secrets hid in nature's night.
But all at once old nature dies,
A lurid flame obscures the skies,
The great Arch-angel's trumpet sound
Has raised the dead, torn up the ground
And burned the old world up with fire
On her great final funeral pyre.
And from her gases doth arise,
A bright new world into the skies.
And now these somber scenes shall change,
For God's immortal saints shall range
This bright new world which shall be sure
For them forever to endure.
And here shall be their happy home,
Where sin and sorrows are unknown.
In the new heavens no clouds will rise,
To darken, or obscure the skies,
In them our saviour God, will shine
In blissful rays of light divine.
Oh! what a blessed happy state
Doth every faithful saint await,
When they with glorious bodies rise,
To meet our Saviour in the skies:
Who leads them forth, to their new home,
Through all it's pleasant fields to roam;
And drink infinite pleasures in,
As free from sorrow, as from sin,
While in the grave, the body lies.
The soul in paradise will rise:
In holy joys to us unknown,
Before we reach our heavenly home:

Though heirs to such a vast estate,
The poor in Spirit meekly wait,
With Christian patience in their woe,
If its God's will it should be so:
Knowing that He, in holy love,
So fits us here for joys above.
And now may God His grace impart,
To raise our spirits, cheer our heart,
That we our patience may retain;
And soar aloft, above our pain:
Until we sink in death's embrace,
Into new life, and see His face
Shining with love, into the soul,
Which makes the wounded spirit whole;
While we rejoice at last to find,
We leave our sorrows all behind;
And join our loved ones gone before,
Safe landed on the glory shore:
To feast on that eternal bliss
Which cannot in a world like this
Be ever found by those who seek,
To make their joys on Earth complete:
But through that happy world above,
Flow's one eternal stream of love:
And the pure bliss, of love divine,
Will there, in every creature shine;
And all the blessed host above,
Enjoy the bliss of mutual love;
The source of which, to saints will be,
My blessed Saviour died for me;
So then in one grand song of praise,
Their hallelujahs loud they raise,
Till angels join the sacred choir,
And swell their songs of praises higher,
This happy host shall feel, and see,
God's holy love's immensity.
Sink in this fathomless abyss,
Rise to Eternal happiness;
To make felicity complete,
They cast their crowns at Jesus's feet.
Love's fire upon these altars burns;
And thus, to Christ it's source returns.

Dec. 2, 1903.

## FOUNDATION OF THE CHRISTIANS HOPE.

Christ bursts the barrier of the tomb,
And robs it of it's dreadful gloom:
Behold our great deliverer rise,
Open ye portals of the skies!
Let God's victorious Son come in,
Who triumphs over death, and sin:
That radiant orb of Heavenly day,
Who chases all our gloom away,
Who man became, for man to die:
Ascends His priestly throne on high,
And pointing to Himself He cries,
Father, behold the sacrifice,
Which I for my redeemed have made.
My blood has their full ransom paid.
For us He died. for us He bleeds,
For us He groan'd, for us He pleads,
His wounds, His pangs, His death and blood:
And gains our suit before our God.
Glorious Saviour, God, and man.
Thy wisdom, first devised this plan;
Whereby thou canst grant us the grace,
To raise our deeply sunken race,
To pardon us, then purify:
And then exalt to thrones on high;
Where we, endow'd with nobler powers,
Will praise the name, so dearly ours.

---

## THE HOLY SCRIPTURES.

Heaven and earth will pass away,
But God's word will forever stay;
Eternally secure.
The scriptures are this mine of truth,
In which we all may dig forsooth:
And each secure the prize.

None ever yet have sought in vain,
For all who really seek obtain
This costly precious prize,
In spite of Satan's lies.

This prize when gained, may be retained,
When our last breath is drawn by death:
Those who gain it, and retain it,
Never die; "believest thou this."
John eleven and twenty six.

## COME

Dig in and search this sacred mine,
Its priceless treasures may be thine;
Dig and you will a pearl obtain
Of greater price than earthly gain.

The pearl of grace, will make you free,
And you will know sweet liberty
From Satan's bonds of sin and guilt.
For this the blood of Christ was spilt.

Why toil incessantly for gold,
For wealth or fame we cannot hold
For any certain length of time,
When if we search this sacred mine

We are most certain to succeed,
In finding all we ever need
To give us peace and joy through time,
And fill our souls with love divine.

Dig, and you will a treasure gain,
Of greater price than earthly gain:
Pure gold, unmixt with base alloy
A taste on earth of heavenly joy.

Celestial pleasures from on high,
And peaceful comfort when you die:
And after death your joy will be,
As lasting as eternity.

Dec. 3, 1903.

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## ON THE PROPER USE OF WEALTH.

Make unto yourselves friends of the mammon of unrighteousness.

OH! Who would sigh for riches here,
Which he can only hold in fear;
They may take wings and fly away,
Or he may leave them any day.
Earthly wealth often fails to give
Us any comfort while we live;
It loads us down with worldly care,
Steals our affection's largest share,
Will scarcely let a thought of love
Exist for Him who pleads above
For His Redeemed here below,
Although they slight His goodness so.

Is it not better to be wise
And with our blessed Saviour rise
Above these scenes of strife and toil,
And with Him share His riches royal.
Which a vast wealth of bliss secures,
That everlastingly endures,
Thus lay our treasure up on high,
To get again after we die.
This mammon of unrighteousness,
Befriends us in our helplessness.
This is in part why Christians live
To show the people how to give
Of their reward for earnest toil;
Let not the gift their conscience soil,
Because in part it did contain
A portion of their ill-got gain.
Of toil's reward save all you can
And give it to the needy man;
Or to advance the cause of Christ,
By sending forth the gospel light.
Or give it where it will do good
But chiefly to the child of God.
Accompany thy gift with prayer
That God will bless it everywhere.

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## THOUGHTS
## ON THE FIRST PERSON IN THE GODHEAD.

AS taught by incarnate Son,
Thou foremost of the great three one
And leader of the Trinity
In the eternal DEITY.

Who to us His son hath given
We call Thee Father in heaven;
Oh! depth of mercies, boundless sea,
That thus we're taught to pray to Thee.

Who first proposed the wondrous plan,
In God's own image to make man;
A triune creature to control
Combining Body, Spirit, Soul,

And while the first archangel sings;
He hides his face behind his wings;
And in devout humility,
Worships thy dreadful majesty.

Thy well beloved Son declares,
Although He in the Godhead shares;
His Father is greater than he,
In His eternal majesty.

The great Jehovah we adore,
And humbly own thy sovereign power;
And in the name of Jesus Christ,
Acknowledge Thy most holy right

To work in us thy sovereign will,
And all thy purposes fulfill;
Thee to perfection none can know,
Angels above or men below.

And man's vain search to fathom Thee,
Drowns all his thoughts in mystery;
Nor can he ever hope to rise
To see Thee with his mortal eyes:

In Jesus Christ and Him alone,
Our way is open to Thy throne;
And who in Christ are hid in Thee,
The highest reconciled will see;
And thus rejoicing in Thy love,
Will spend eternity above.

Dec. 5, 1903.

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## THE CHRISTIAN IN THE RACE COURSE.

WHILE we run the Christian race,
Here in the kingdom of thy grace;
Our anxious eye is fixed on Thee;
Thou bleeding lamb of Calvary.

Oh! Let no creature hide our prize,
One moment from our longing eyes;
And may the crown of life in light,
All our best energies excite;

For if we to the end endure,
We know the crown of life is sure.
On Thee, dear Savior, we depend
To keep us faithful to the end.

We cannot tell when this will be,
But in our death, we'l look on Thee:
And when we look, the blessed sight,
Will overwhelm us with delight.

Thee Jesus only will we know,
While passing through this world of woe:
Thy presence will new life supply,
Like that enjoyed by saints on high.

The life that buoys our spirits up,
When called to drain affliction's cup:
Go with us Lord. where'er we go,
Give patient courage in our woe.

And at the end of our career,
We trust to meet Thee without fear:
This hope is based on naught beside,
For all our sins, our Saviour died.

Dec. 6. 1903.

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## A POEM FOR THE SUFFERING.

**People of God. Hebrews the 12th and 6th and Malachi 3d and 2d verse.**

Our hope for Sonship is in vain,
Except we bear God's chastening pain.
Whom He receives He purifies,
And for our good, He does chastise.
While we endure the chastening rod,
We feel the loving care of God:
And we will say thy kingdom come,
Thy righteous will in us be done.
If ease from pain, now fails to come,
We lean on God's Almighty Son:
And the rich grace which he supplies,
Exceeds the blessing he denies:
While Jesus Christ, our souls sustain,
We smile rejoicing in our pain.
The lion's paw and cruel jaw,
Can never tear, with Jesus there.
The fire will lose it's power to burn:
And grief, and pain to joy will turn:
These tempests in the soul subside,
The raging seas are pacified:
If Jesus says to them, be still,
They hasten to obey His will.

## PART THE SECOND, MALACHI THE THIRD AND SECOND.

The purifier sees his face,
Distinctly in the melted Gold:
And then with wise adjusted grace
All further tests, he doth withhold,
When Oh! my Saviour will it be
That Thou canst see thy face in me:
Thy holy, meek and loving face,
So full of goodness, truth and grace:
When I am perfectly resigned,
To pain of body, or of mind;
When all my soul is filled with Thee,
Thou source of love's immensity.
Then I will kiss the chastening rod,
Held by my loving Father, God.
Then I will yield up all my dross,
And higher rise, for what I lost,
The world and flesh, will both retire,
Out of this crucible of fire
And then God in my soul will see,
His image re-engraved in me,
And He in holy love will say,
It is enough, now come away;
And mount with me to regions higher,
Safe from these painful tests of fire.
I raise thee to this higher place,
In my glory, only by my grace;
Come share with my beloved Son
My Joy; for ever yet to come;
Thou hast with Him in suffering shared,
Now take the crown for thee prepared:
Bride of Christ, pure and holy,
Enter thou His home in glory.
He purified and made thee fit,
Forever at His feet to sit:
And feast on His eternal love,
In His great Father's house above.

## THE THIRD PART.

But come and view that awful place,
From which he saves thee by His grace,
Where demons dwell in endless pain
And struggle to get free in vain.

The deathless worm of conscience stings
These guilty souls with all their sins
In an eternity of night
Without one cheering ray of light.
Their day of grace they did despise.
Now grace is banished from their eyes.
They can not cleanse their souls from sin,
And Christ can never take them in.
As the tree falls it ever lies.
Condemning conscience never dies.

THE FOURTH PART.

At last our Lord receives us in,
Where Satan cannot tempt to sin,
And we are safe, the door is shut,
So in despair he gives us up.
And Jesus Christ is glorified.
When He receives His ready bride,
Whom He has bought and purified.
The purchase money is His blood.
This purifies the sons of God,
When by the Holy Ghost applied.
The humble soul is sanctified.
To this the Father, Spirit, Son
Agree in the Eternal One.

Dec. 7, 1903.

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## SATANIC STORMS IN THE CHURCH.

### Luke, 17th Chap., First Two Verses.

Offenses will not fail to come,
It will suffice if only one
Fouls the water with stinking mire
To irritate another's ire.

But woe be to that guilty one
Through whom these dire offenses come.
It would be better far that he
Was drowned in the deepest sea.

While struggling in this awful wave
We pray thee dearest Lord to save
And bear our feeble spirits up
Till we have drained this bitter cup.

Forgive oh Lord the erring friend
And save us all unto the end,
To Thee, Oh! God for help we cry
To Thee who would'st not have us die.

Oh help us, Lord, aloft to soar
Above this whirpool's deaf'ing roar.
Like Peter, we feel sinking down,
Without thy help Oh Lord we drown.

Satanic tempests in this storm
Create the most intense alarm.
The treacherous waves beneath our feet
Threaten our ruin to complete.

But thou wilt show us who is right
When all our foes are put to flight.
Scatter these dire Satanic mists
With Thy own light and righteousness.

For in thy pure and loving mind,
We never shall these tempests find:
And if we meekly follow Thee,
We shall sweet peace and gladness see.

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## ON THE NAVIES OF THE UNITED STATES, ENGLAND AND JAPAN.

IF stars and stripes and Union Jacks,
Escorted by their friendly Japs,
Do sail in close proximity
And most sincere affinity;
Mother and Son, with Japs combined,
A fighting foe will seldom find.
Other nations will wait to see
What the result may prove to be;
But this applies to the high seas,
Where they can sail where 'ere they please.

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## ENGLAND.

I know no place like old England,
With her churches and her towers;
On Sabbath morn the music grand
Of ringing bells for many hours
Reminds us that this is the time
We should attend to things divine:

And all in prayer and praise unite
To bow before the throne of grace
And worship Deity aright,
Beneath the smiles of Jesus' face,
And sit at our Redeemer's feet
Whose presence makes our joy complete.
Oh! I love the name of England,
The land of my nativity,
No scenery appears so grand
As where I spent my infancy.
But few places vie with England
For flowers; or for genial showers,
Which moisten all that happy land,
And ever clothe its fields and flowers
With lovely and perennial green,
Which elsewhere are so seldom seen.
Happy England, I admire thee,
When I recall to mind the past:
In all thy deeds of charity,
Which throughout time we trust will last;
And they most likely will endure
Long as we find the abject poor.
All England's acknowledged power
Upon the great and wide spread seas.
Can't in reflection's quiet hour
Solace the Christian's mind like these:
Which so reflect that God-like love
That reigns supreme in Heaven above.
Happy England when through thy fields
In careless wanderings I strolled
To pick cowslips; which odor yields
Surpassing buttercups of gold;
With primroses and violets white—
Oh! what a pretty, lovely sight.
It may be then I turned to see
In sparkling streams of water clear;
The spotted trout in mirthful glee.
Which often hid as I drew near,
In his most private dwelling place
Where I could seldom see his face.
Sometimes my mind led me to stroll,
Through the wild woodlands far and near;
So genial to the pensive soul;
The home of pheasants, hare and deer:
How sad to see these creatures run
When hunted by the dog and gun.

## REFLECTIONS ON THE PAST, IN OLD AGE.

My youthful friends are dead and gone,
But He whom I rely upon
Is ever present at my side:
And will, all that I need provide.
The world with all its noise, and show,
Fails to relieve me of my woe;
My kindred dead, and I am left
Of all my early friends bereft:
Not all, methinks, I hear Him say,
Who is my life, my joy, my way;
I know thy weakness, and thy grief,
And I will grant thee sweet relief.
If thou wilt walk in me the way,
Grace shall be equal to thy day,
While thou art faithful unto me:
Thy foes shall never ruin thee.
And when thy days on earth shall end,
Thou shalt with me to heaven ascend,
My earthly trainers now are gone,
Those whom I once relied upon;
My dearest friends in early youth,
Who taught me to believe the Truth:
Avoiding every sinful way,
And walking in the light of day:
These friends are numbered with the dead,
Their souls have joined their living head,
We hope to meet them when we die.
And all the power of death defy.
Oh! what a meeting that will be;
When we once more, each other see;
Eternal life triumphs at last,
When all the pains of death are past.
Then death restores to us again,
What it has seized but can't retain.
Part of my friends are gone before,
We see them in this world no more:
And some, I can not hope to find,
I left my home, with them behind
But one alone, left home with me,
This is my wife, which you may see:
It's long ago, in early life,
When Annie Yeates became my wife.
Full fifty seven years have past,
Since we secured the knot so fast:

I twenty four, she twenty three,
When we two ventured out to sea:
To battle with the storms of life,
With harness on, as man and wife.

Dec., 1902.

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## THE BELATED SCHOOL BOY.

A scholar of the district school.
Did not intend to play the fool
Because he spent much time in play.
When school was out one dreary day,
He played until the day was spent,
For which he sorely did repent:
He could not see which way to go,
And what to do he did not know,
For neither Moon, or Stars did shine,
At this to him distressing time;
And now for the first time, thought he,
What shall I hear, what shall I see:
In the dark, and dismal forest,
Where satyrs dance; and owls flourish:
Trembling he approached these creatures.
And saw their hideous features;
And cried with a loud voice, lost man,
Friends come and save me if you can:
This was no sooner said than done,
But then he started out to run;
When lo! a voice rang out so clear,
Whoo, whoo, whoo; who is it I hear;
Sincerely doth the boy reply,
My name is Jackes, I don't deny:
Im' lost but have no business here,
In this terrific place of fear;
When whoo, whoo, whoo, came back to him.
The echo made his head to swim:
Says he, you fool up there so tall,
My name is Jackes, that is all:
To which the owl, up in the tree,
Replied si-mul-ta-ne-ous-ly:
My owlets once, expressed a wish,
For such a tasty savoury dish;
As your dull blue eyes would make them.
I do think that I must take them,
Except you get away from me;
You never more will mother see,

## THE GRACIOUS INVITATION.

Composed and written for the first time Dec. 11 ,1903.

Come unto me, come sinner thou,
This is thy work, come do it now;
I Jesus will give thee the power.
To come to me, this present hour:

And bring with thee thy load of sin,
Then to the foot, of my cross cling;
Not one sinner can perish there.
I always answer faithful prayer.

Unpardoned sin, will sink thy soul
In woe, which thou can'st not control,
Or in this present world conceive,
I alone can, thy soul relieve.

It's worse than folly, to delay,
And pack thy load another day;
Since no man knows when he must die,
And from this world forever fly,

If thou wilt only come to me,
I'll reconcile, thy God to thee;
Now stop a moment, to reflect,
And my proposals, to inspect.

Delay no longer to repent,
To my proposals, now consent:
And cease to sin, counting the loss,
As gain, in thy Redeemer's cross.

Yea, count this world but dung and dross,
When you resign it for my cross;
Why do ye to these follies cling,
And still disown me for your king,

Come unto me, ye sinners, come,
What could I do, more than I've done;
Can I do more, than shed my blood
To make you happy in my love.

I tasted death for all mankind.
That all in me might mercy find;
But those who slight me must remain,
Held fast by sin's eternal chain
To pay the penalty of pain.

## IN A SNOW STORM.

**Sunday**, March 15, 1904.

The snow is white as purest light,
And when the Sun doth shine:
The glories of so pure a sight
Will render mortals blind.

It leaves its home up in the sky,
And comes to us from regions high;
Our gracious Father's blessed gift
To give us all a heavenward lift.

And teach us truths that are divine
Beyond our fleeting space of time;
Where saints and angels have their home,
Before Jehovah's awful throne.

Where all is pure and spotless love,
In that most holy world above;
If impure souls could enter there,
They never could it's glories bear.

Impure beings dare not to gaze
On heav'nly things in glory rays;
Which greet the saints and angel's sight,
In heaven's glory world of light.

May thoughts suggested by the snow,
Help us to raise from things below;
Into a pure and holy state,
Fit for our Father to translate.

Being clad in Jesus' righteousness.
That pure and holy wedding dress:
Which renders all us wearers meet,
To worship at Jehovah's feet.

March 14, 1904.

Sensual pleasures always blend
With deadly poisons in their end.

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## A WORD OF WARNING TO THE YOUNG.

All who break God's law of nature,
Pay the penalty soon after;
God never did or will excuse
Any who do this law abuse.

Those who indulge in sinful lust,
A dagger into themselves thrust;
Alas! Alas! The cost exceeds
The pleasure, purchas'd by these deeds
This truth, its folly to despise,
To be entrap't with open eyes;
None can again themselves enjoy.
Who are ensnared in this decoy,
May those who read this take the hint.
And set their faces like a flint;
Against the great deceiver's wiles
When he with fleshly lust beguiles.

April 2, 1904.

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## CENTENNIAL POEM.

In this eventful century,
The close of which will bring,
The world the space of time to see
When Christ will be its king.

2.

This space, one thousand years will fill,
Six thousand having past:
Since man did Eden's garden till,
But was expelled at last,

3.

Four thousand years had past away
After man's creation:
Before the morning star of day
Shone for his salvation.

4.

And when two thousand more are past,
The happy time will come:
Of the millennium at last,
The reign of God's own Son.

5.

Hosanna, to the great I am,
Whose law will firm remain:
For the great benefit of man,
Throughout all time the same.

6.

To keep the seventh part of time,
According to his will;
By sacred rest and works divine,
His purpose to fulfil.

7.

The seventh and seventh year
Was law for Jews to keep;
To skip the forty-ninth quite clear,
With rest the fiftieth greet.

8.

Thus the last day of the seven,
Gave place unto the first;
A type of Christian Sabbaths given,
And the millennial birth.

9.

One hundred years will glide away,
The conflicts in the East;
Point to the coming heavenly day—
The millenial feast.

10.

The Sun of righteousness will rise
With healing in His wings;
Fierce opposition He defies,
From earth's most hostile kings.

11.

Satanic darkness in men's minds,
Will hide its horrid head;
When gospel light with glory shines
It brings to life the dead.

12.

The powers of darkness will retire
Before this blessed light;
Like clouds consumed by solar fire,
Which vanish out of sight.

13.

One thousand years short as one day,
To God's eternal mind appears:
The six days of creation may,
Completely fill six thousand years.

14.

Jesus, thou art our righteousness
The cleansing virtues of thy blood,
We do with humble joy confess:
To be our only way to God.

15.

Against the foes of Christ our king,
May we as soldiers of the cross,
The powers or darkness and of sin;
So fight as to sustain no loss.
But the final victory gain,
And our complete reward obtain.

16.

But when the times are fully ripe,
For the grand millennium day,
Christ will assert His regal right,
And make His many foes obey.
They must accept His saving grace,
Or fly before His frowning face.

17.

Then wars, and woes, and plagues shall cease,
And Christian people live in peace:
With satan chain'd in his own hell,
Who can the joys of Christians tell:
No demons then will throng the air,
This power's prince is absent there.

18.

Oh! Happy days of gospel grace,
When Christ reveals His loving face;
To all the nations of the earth,
He gives them peace and holy mirth:
They may salvation have in Him,
His blood atones for human sin.

19.

Jesus will lead them forth to feed.
In lovely pastures where no weed,
Of unbelief or sin can grow,
Or live in His pure church below,
But streams of grace all fresh and pure,
Forever for their use are sure.

20.

Equipped with Jehovah's might,
His church prevails in every fight;
Disease and death will both retire,
Before this sin consuming fire;
For Christ God's holy Son will reign,
And all His regal rights sustain.

21.

Oh! What a blessed time to live,
The happy thought such pleasures give;
How happy they must surely be,
Who in the fullness of times see;
The kingdoms of this earth become,
The kingdoms of God's blessed Son.

22.

Then righteousness from pole to pole,
Is free for every human soul;
For unto some extent at least.
All can partake of this grace feast
And joy; and happiness abound,
As air which does the earth surround.

23.

But when this happy time shall end,
Satan will from his pit ascend;
And occupy his former place,
And tempt and vex the human race;
Then Christ will unto judgment come,
The wheels of Time will cease to run.

24.

All secrets then, will be reveal'd
That until then had been conceal'd:
And now the Christian's living head,
Who is the judge of quick and dead:
Will see these things in open light,
Exposed to men, and angel's sight,

25.

And now the Saints, in robes of light,
Shining with glory clear and bright;
Having been by Christ redeemed.
Are now by God as sons esteemed;
And most completely justified.
By Him, who for all sinners died.

26.

But Oh! The terrors and dismay,
Of that terrific awful day;
To men and angels in their sin,
For the angry look of Him;
Who is their judge they cannot bear,
They shrink from it in sad despair.

27.

The judge then drives them from His throne,
Into their own eternal home;
With their own father there to dwell,
Forever in his native hell;
And suffer that degree of pain,
Demanded by their guilty stain.

28.

With the lost soul no good is found,
But hatred and distress abound;
No songs will mingle with the sighs,
Of him who there forever cries.
In deep distress and sad despair,
Knowing he is forever there.

29.

Nor dare he ever to complain
Of his condition in his pain;
He sinned away his day of grace,
And chose his own unhappy place,
When he resigned his mortal breath:
To be with demons after death.

30.

Eternity looms up in sight,
But Oh! It is eternal night,
A deathless conscience ever stings,
The knell of death forever rings;
In hopeless chimes of sad despair,
For all who ever enter there.

31.

This solemn day will surely come,
The clock of Time will cease to run,
Our fag end of Time will perish,
But eternity will flourish;
And everlastingly roll on,
Not governed by the Earth and Sun.

32.

These make our seasons, day and night,
And furnish us with feed and light.
Clothing and other blessings, too,
While we our space of Time pass through;
According to God's wise decree,
As He sees best for you and me.

33

Eternity will then remain
To every creature all the same.
The pure in bliss forever dwell,
And the impure will dwell in hell;
The saved enjoy eternal life.
The lost exist in endless night.

34.

Imprisoned in our atmosphere,
Lost demons dwell in sad despair;
And restlessly await the time,
Appointed by the power Divine;
When with their prince chained down in hell,
They must for a long season dwell.

35.

And lieing wonders then will cease,
And people get a time of peace;
For demons cannot then attend,
And so these seances must end;
They with their prince chain'd down in hell
Cannot lies to mediums tell.

36.

As these appointed times draw nigh,
Light from the morning star on high;
Dawns on our distant horizon,
And indicates the rising sun;
Which will at the right time appear,
And gild with light our mundane sphere.

37.

The sun of righteousness will shine,
Filling this earth with light divine,
Satan and demons chain'd at last,
Until this happy time has past
Christ will on earth triumphant reign,
And all His kingdom's laws maintain.

38.

What tongue can tell or mind conceive,
The joy when martyred saints receive;
Their seats on earth with Christ to reign,
In compensation for their pain;
And loss of life which they sustain'd,
But faithful unto Christ remain'd.

39.

When fiends go out and saints come in,
This happy season will begin;
And Oh! What changes will take place
In these auspicious days of grace;
No fiends to influnce mankind;
Shall ever then a foothold find.

40.

But martyr'd saints with matchless skill,
Confirm the doctorings of His will
Who seated on His kingly throne,
Claims earthly kingdoms as His own,
This sainted band their influence shed.
In favor of their living head.

41.

And Jesus Christ. Himself dictates,
His righteous will, in His mandates,
For every creature now may see
His omnipresent majesty,
Arm'd with the Godhead's awful might,
Array'd in glory robes of light.

42.

With all these agencies at work.
And Christ enthron'd in every church,
An ocular demonstration:
Of the source of man's salvation,
The churches all may well rejoice,
And utter forth a glorious voice.

43.

The scriptures old and new agree,
And work in sacred harmony.
These deep mysteries to reveal,
And not the truth from us conceal;
They prove to all beyond a doubt,
Seers saw what they wrote about.

44.

And every word is strictly true,
To scenes presented to their view;
But yet to understand it right,
We need the Holy Syirit's light;
And then we can pick up their thread,
And by them to the truth be led.

45.

The cloud by day and fire by night,
Suspend out in open sight,
Over God's house, high in the air,
Cymbalized His presence there;
A type of millennium time,
When the bright antetype will shine.

46.

The Shekinah, which men could see.
A signal of God's majesty:
To those who in His temple meet,
To worship at Jehovah's feet;
Will in this happy time remain.
During worship; a living flame.

47.

This morning star most surely brings
Healing in His heavenly wings;
Pain and diseases both retire
Before it's sin-consuming fire;
With Jesus on his earthly throne,
No epidemic will be known.

48.

No cyclones will tear through the air,
For demons will be absent there;
These regions then, will be serene,
And from all foul diseases clean,
People will live to a great age,
A happy life through every stage.

49.

Creatures on earth, like those above,
Will live in peace and lamb-like love;
The Lion, with the Ox will play,
A child, may drive them both away;
Men of opposing views combine,
In love to yield to laws divine,

50.

See Christ our King to earth descend,
And martyred saints their Lord attend,
As kings and priests with Him to reign,
And in their bodies live again,
One thousand years on earth to see,
The triumphs of His majesty.

51.

Land secrets in ethereal space,
Help introduce this time of grace.
But clouds and darkness must precede,
This happy time of which we read;
When Christ accepts His earthly throne
And for a time makes it His home.

52.

Satanic storms in aerial space,
Will sorely vex the human race;
Volcano bursts and earthquakes too,
Be seen and felt by not a few.
Distress of nations will take place,
Before this blessed time of grace.

53.

Vast meteoric stones may fall,
And lodge in this terrestial ball;
And men of fame or stars come down,
And prostrate lay upon the ground;
But just before the morning light,
Will be the darkest time of night.

54.

Terrific fires will millions burn,
Before the world will wisdom learn;
And walk in all her pleasant ways,
Where subtle gases never blaze.
Safe from the dangerous paths of sin,
That always may sad ruin bring.

55.

The wisdom coming from above,
Will bring the blessings of God's love;
His chastening rod in love will try
Those whom he fits for thrones on high;
We cannot tell, how vast the price,
Of wisdom's costly merchandise.
But best of all; the light of day,
Will chase these troubles all away.

## THE FLESH AND BLOOD OF CHRIST.

A poem founded on the following scriptures—The 27th and 10 following verses of the 6th chapter of St. John's Gospel; also Revelations, the 2d and 17th, and the 4th and 5th verses of the 5th chapter in the 2d Epistle to the Corinthians.

1.

OH! Boundless grace, amazing love,
That brought Thee, Saviour, from above;
Thy flesh indeed, is food divine,
Thy blood, dear Lord, is heavenly wine,
Sustain'd with these, we can defy,
The power of sin, when called to die;
And get the victory over death,
Soon as we draw our latest breath.

2.

Poor starving souls, without this food,
Are void of life and light and good;
For nothing can supply the place,
Of this almighty saving grace;
Daily on Thee, by faith to feed,
Is what our deathless souls, all need;
The bread of Life, sent down from heaven,
Ever to us all be given.

3.

All who by faith, so feed on Thee,
Eternal life will surely see;
For Thou wilt raise them up at last,
From nature's death that held them fast;
And seat them upon thrones on high,
In glory world's above the sky;
Where they all cleans'd from every sin,
Will drink immortal pleasures in.

4.

Lord let me ever dwell in Thee,
And Thou dear Savior, reign in me;
Thou do'st thy life, for sinners give,
That those who trust in Thee might live.
Safe from the second death in hell.
With Thee forevermore to dwell;
In union with God, the Son,
As he is with His Father one.

5.

This hidden manna, we all need,
To eat this blessed food indeed;
And see our names in the white stone,
Which only to us can be known,
Jesus will break this stone in two;
Keep part, and give the rest to you,
And when, as our great Judge he sits,
We'll find each part the other fits;

6.

When ends our pilgrimage beneath,
We'd worship at our Saviour's feet;
Man's frail clay house will glide away,
As he soars to Eternal day:
Exalted to those thrones on high,
He never more again will die;
Clothed in a spotless wedding dress,
Which is our Savior's righteousness;
Bold we appear before His throne,
And claim His Kingdom for our home.

Jan'y, 1904.

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## THE TOP SHELF.

1.

PUT your jewels on the top shelf.
Where thieves can never get to steal;
This is the place to store your wealth,
And all your precious gems conceal.

2.

There they in safety will abide,
When earthly stores all pass away;
And wait for us till we arrive,
To claim them in eternal day,

3.

The worldly minded will display,
Their gems, their diamonds and gold;
The priceless pearl they cast away.
As if too mean for them to hold.

4.

Their trinkets do indeed display,
A foolish pride and lack of grace,
And those who sport them disobey,
Our great Redeemer to His face.

5.

The moth and rust cannot efface,
The stores in the upper story,
They are secure in this high place,
We shall get them all in glory.

6.

Give not the body all it craves,
To eat and drink and decorate;
But check it in its sinful ways,
Thy labor it will compensate.

7.

Secure what comforts you may need,
This is our privilege and right,
Then use your surplus means indeed,
As angels from the world of light.

8.

Disseminate the gospel light,
Upon the spiritually dead:
That those who sleep in carnal night,
May wake and join our living Head.

9.

Rise out of sin most joyfully,
Put on the uniform of grace;
Abstain from all impurity.
Reflect our Savior's blessed face.

10.

Plant your standard high up in Christ,
Above a mediocrity,
And strive to live a spotless life,
Of holy Christianity.

Jan'y. 1904.

## SCIENCE AND GRACE.

The scientific discoveries of the present century will have a tendency to promote the progress of Christianity, in preparing the Church and the world for the millennium.

1.

Step after step, science displays,
More hidden secrets in its ways;
And points the penetrating mind,
Toward the place where it will find.
Existing truths as yet concealed,
That must be to mankind reveal'd.

2.

Science and grace go hand in hand,
Escourted by a faithful band,
By enlightened devotees,
Whose daily life with both agrees.
For solid facts exist in truth,
Which may be prov'd of us forsooth.

3.

The worlds of science, and of grace.
Unite to elevate our race,
And each will occupy the mind
With advance thoughts that leave behind
Exploded theories; and strike,
The secret flame of purest light.

4.

Many theories will expire,
And to oblivion retire;
When grand old Truth displays her face,
And shines with overwhelming grace;
It will the church and world prepare,
For Jesus Christ, it's rightful heir.

5.

True christianity will sway,
Her sceptre in the light of day;
And gild with all triumphant grace,
The nations of the human race;
The kingdoms of this world become,
The footstool of God's holy Son.

6.

All nations will submit to Him,
Who saves from ruin and from sin;
His kingdom will be glorious,
For He will be victorious,
When all the world becomes divine,
The glory Lord, be ever Thine.

Jan'y, 1904.

For the Rock whereupon the following poem is founded see Luke the 11th and 24th verses. Also the second Epistle of St. Peter, 3d chapter and 10th verse.

## THE ABODE OF UNCLEAN SPIRITS.

1 Within the vast expanse of space
And in the region of our air;
A subtle gas exists,
Where demons find their destined place.
Their home eternally is where,
Despair with hope conflicts.

2 This subtle gas these spirits fire,
With restless pains denoted hell;
Which they can never shun.
How gladly would they all expire:
And not in endless torments dwell,
This end can never come.

3 This subtle gas is suspended,
Through all our common atmosphere;
Held by Divine decree.
Safely until Time is ended,
Then it explodes and we shall hear
Our lot eternally.

Jan'y, 1904.

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The following remarks relate to the poem, entitled, Status of true Christianity. God made man a spiritual creature, unlike any other creature which He ever made so far as we know, and to crown man He endowed him with a living soul. He did this by breathing into His nostrils the breath of life; Divine life. I do not understand this divine life as necessarily including the natural life of the body, and yet it may or he may have possessed this as the other creatures do; but either way it was the breath of our Creator that imparted unto man his living soul. But when man began to doubt God's truth, he believed satan's lies; and committed his first sin, exchanged the Life proceeding from God for satan's death, now Christ slays satan in man by His death upon the cross and imparts His own life by the Holy Ghost in regeneration.

## STATUS OF TRUE CHRISTIANITY.

Cols. 3d and 1st 4 verses.

1 When we are risen with Our Lord,
Out of the carnal state of death;
We live again with Christ in God,
Begotten by the Spirit's breath.

2 Unto the world we will be dead,
Not in subjection held by it,
But raised with Christ our living head,
We worship only at His feet.

3 These things that are above we seek,
Where Jesus in His glory reigns;
Our Prophet, Priest and King complete,
His humble followers sustains.

4 The world shall never share with Christ.
The fervent love that's due to Him,
His holy love and power unite,
To save our ruined souls from sin.

5 Our vain affections now are dead,
And Christ who is our life doth reign;
When all His enemies are fled,
Triumphant in our souls again.

6 Let christians all and everywhere.
Make all these sentiments their own:
Then let them by their lives declare,
They trust in Christ and Him alone.

7 Thus clad with Jesus' righteousness.
The saints in glory always shine,
With most transcending loveliness;
Their costly garments are divine.

March, 1904.

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A WORD OF WARNING TO PROFESSORS.

Twenty-fifth chapter of Matthew, the 30th and following verses to the end of the Chapter.

## THEY SHALL NEVER SEE LIGHT.

1 IN outer darkness there's no light,
No day but never ending night,
Unfaithful stewards of God's grace,
Are cast into this dreadful place;
Where light they never more will see.
But in this darkness always be.

2 This is the place for those designed
Who join the church but leave behind
Link'd to this world their secret love,
And set it not on things above:
To faithless servant but not Son,
This fearful end will surely come.

3 God help us all to be sincere
To serve Thee, Lord, in love and fear,
As faithful children of Thy grace,
To run with patience in our race;
And do our utmost to fullfil
Our gracious Father's blessed Will.

4 And at the end of our career,
We trust to meet Thee without fear;
When cleans'd with Thy attoning blood,
Applied to every child of God;
In every age and nation,
By this work regeneration.

Composed and written March 6. 1904.

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## SERIOUS THOUGHTS.

My time on earth is nearly spent,
The change is just about to come
That will compel me to consent
To make eternity my home.

Will angel bands my soul convey
To their delightful home above,
To live in light and endless day,
With Jesus and the friends I love.

If I am faithful unto death,
To my Redeeming God of love,
When I resign my mortal breath,
I rise into his home above.

This is all the verses I have written since May 11th when I was 82 years old. May 23, 1903.

## SOFT, SLOW AND CLEAR.

PLEASE let your words be slow and clear
They gently fall upon the ear;
For if you talk both fast and loud,
You do my sense of hearing crowd;
With a loud buzzing, roaring sound,
In which the words are seldom found;
And so I fail to hear or know;
A thing you say when talking so.
For I am old and very weak,
My sense of hearing incomplete,
But yet I can distinctly hear,
When words are whispered slow and clear.
We cease to feel, taste, smell, hear, see,
When launched into eternity.
These doors will then be sealed tight,
In death's long cold and dreary night;
With our bodies they all retire,
Our spirits mount to regions higher;
Or sink in the abyss of woe,
No pleasures evermore to know:
And when the thread is borne away,
That binds the spirit to the clay,
The living spark of holy fire
Will from its casket—then retire;
The earthen vessel in the grave
Will rest; till Jesus Christ doth raise
It up into immortal life;
And then its soul with it unite.
The man complete will live again.
And always in the state remain:
In all its purity and bliss,
Or all its sins and wickedness,
In which death found him in the day.
When his five senses fled away;
Then nobler powers will supply,
All true christians when they die;
And take the place of senses lost,
At our beloved Redeemer's cost;
The crown of life our Lord bestows
On those whom He approves and knows:
Proves that they will enjoy this state,
At death, and will not have to wait
Until the resurrection day,
To realize the grand display;
Of these more noble powers divine,
Which then will still far brighter shine.

Nov. 17, 1902.

# THE DANGER OF RICHES.

## FIRST PART.

While gliding down the stream of time,
Appointed by the will divine:
To living mortals on their way,
To darkest night or brightest day,
In the great future world unknown,
Where all appear before God's throne;
When seated on His judgment seat,
To render all their dues complete;
From which decision no appeal,
Can ever to the mind reveal;
A mitigation of that law,
Which stamps those with a fatal flaw:
Who lack the faith and Holy love,
That fits us for a home above.
For if we to our mammon cling,
We cannot love our Savior King,
Weile hurrying onward to the goal;
Prepared for every human soul;
Twixt rocks and sand bars hurried through,
Sad wrecks presented to our view:
The fearful news to us proclaim,
Of comrades who this loss sustain;
Whose face was wreck'd and souls were slain
By eager grasp of worldly gain.

## SECOND PART.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." See Mark 10 and 25.

Small camels through the needle's eye,
Or foot path through the city wall;
May force their way if they will try,
With nothing on their backs at all;
But those who in their riches trust;
And to their hordes of money cling:
Will find that mammon's golden dust;
Doth only bitter sorrows bring.
When all on earth is passed away,
And nothing left to them of it;
They fail to see eternal day,
And on high thrones of glory sit;
But plunge into the pit of hell,
With mammon's votaries to dwell,
And but for God's amazing grace;
The rich could never see His face.

Nov. 18, 1902.

## TIME FLIES.

Tempus fugit, but oh! how slow,
The passing time appears to go;
To those suffering with great pain,
So anxious to get ease again.

Time always flies with equal speed,
As fast by night as day indeed;
And yet his wheels turn very slow,
To those who would much faster go.

To them an hour is like a week,
They pass the night and seldom sleep,
But with the spirits of the dead,
They watch for morning on their bed.

Midnight has come and past away,
Oh! for the cheering light of day;
The burning gas, consumes my veins;
And fills my body up with pains.

Tormented even in my sleep,
Grant me dear Savior, some relief,
Or let thy Spirit bear me up,
While drinking of this bitter cup.

Composed while under the influence of severe pain, midnight, Jan, 26, '03

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## THOUGHTS ON ETERNITY.

Eternity, we dwell in Thee,
As bubbles in the boundless sea,
Of thy immensity;
As bubbles burst in boundless space,
And cease to occupy a place;
In that vicinity:
So ends on earth, all mortal ties,
With these cut off we will arise:
In immortality.
We had to come and and take our place
In thee; to run our transient race,
In our appointed time;
Or fragment of eternity;
As set for all mankind and me
In God's eternal mind,
We do not place ourselves in time,
Our parents and our God combine,
And don't regard our will.

When call'd to come, We must obey,
Come forth into the light of day
Our station there to fill.
One mind alone can ever see,
Completely through eternity;
This is the mind of God.
He does its fullness comprehend,
Without beginning, without end:
He rules it with His Nod.
When sleeping chaos heard His call,
To echoing through the boundless hall,
Of past eternity;
It sprang into a state of life.
Then it did its powers unite
To praise the Deity.
The morning stars began to sing
The praises of their God and king,
First in eternity.
Angels and creatures great and small,
Obey'd their great creator's call;
With sweet impunity;
But through eternal ages past.
Before these creatures came at last;
To break monotony:
No Sun or moon or star exists;
Sole occupant, Jehovah sits:
In past eternity.
I cannot shun His piercing eye,
Which penetrates both earth and sky;
And fills infinity;
If I love God He knows it well,
If I do not, then He can tell;
What is in store for me.
Eternity goes rolling on,
One-half is now completely gone,
The other half to come.
Our final home will be in Thee.
Thou future of eternity:
When all our work is done.

Feb. 21, 1903.

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## KNOWLEDGE AND WISDOM.

Arranged with wisdom, truth and grace,
This news we willingly embrace;
Wisdom and knowledge are two things,
Wisdom is best because it brings

Pure happiness and peace of mind,
If it be of the holy kind.

And those who holy wisdom love,
She'll guide into the world above,
New knowledge may extend our sight,
And turn our darkness into light,
And help us forward in the race,
For worldly wisdom without grace.

But God in Christ to know and love,
Is holy wisdom from above;
God out of Christ to us would be,
Consuming fire eternally,
Lord Jesus Christ, reign in my heart,
Forbid that we should ever part,

What to know and what not to know,
Is an important question still,
We may be happy if we know,
Our holy Father's righteous will,
And live in peace with God and man,
According to the gospel plan.

Eve thought it best for her to know
What was truly good and evil,
That she might choose between the two,
So she listen'd to the devil.
This act obscur'd the living spark
Of Deity within her heart.

So when to know, would lead to sin,
It is much better not to know;
For when the devil reigns within,
Our lives his cloven foot will show,
Eve saw her nakedness and pride
Constrain'd her from her God to hide.

While floating down the stream of time,
Toward the eternal ocean;
Our thoughts and words and deeds combine,
To settle our destination.
According as our works shall be,
The judge will render His decree.

Those who have done the best they could,
According to the light they had;
Will be esteem'd by God as good.
These faithful servants are made glad:
And saved by Jesus Christ alone,
Whose blood does for their sins atone.

All kinds of thoughts pass through the mind,
These various impressions make;
And what we read of any kind,
May pure or impure thoughts create;
We should be careful then indeed,
How we make choice of what to read.

The world is tax'd to furnish news,
To supply our daily papers;
With which the Editors amuse,
And sometimes deceive their readers,
Concealed truths and willful lies,
Form a deceitful compromise.

Our daily papers bring the news,
Of murder, robberies and rape;
And those who cheat men of their dues,
In every church and every state;
When all these thoughts pass through the mind,
They leave their influence behind.

PART II.

Buzzards will on carrion feast,
Some men enjoy a royal treat:
On a stinking reputation,
At the risk of their salvation,
Some women too, are almost sure
To read this obscene literature.

So that they seldom ever fail
These impure odors to inhale;
Let none imagine we refuse,
Every kind of printed news;
For there is some which we esteem,
When we believe it's true and clean.

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## THOUGHTS FOR THE AFFLICTED.

Oh! Let us raise into new life,
And quit this mortal frame:
In which we suffer day and night,
With most distressing pain.

Oh! Could we join our friends above.
Who wait for us at home;
And dwell with them in peace and love,
Before our Savior's throne.

There's nothing here to court our stay,
But still we linger on,
In a tottering house of clay;
As joint heirs with God's Son,

To the kingdom of His glory.
Eternal life and bliss;
When He makes us pure, and holy,
In His own righteousness.

Why should we mortal men complain,
Who suffer for our sin:
While in our bodies, we remain
Till we are pure within.

When the last trace of sin is fled.
Pain will forever cease;
And all the joys of Christ our head,
Will come to our relief.

Lord give us courage to endure,
This necessary pain:
Employed by Thee to make us pure,
It will not prove in vain.

These things are blessings in disguise,
Could we but understand;
They burst our fetters, help us rise,
To Canaan's happy land.

January 25. 1903.

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## GRACE AND LOVE.

A poem founded upon the following scriptures, the 47th and ten following verses of the 6th chapter of St. Jonn's Gospel, also the 11th and 26th verses. Rev,, 2d and 17th verse. The 2nd of Cor., 4th and 5th verses. Please read these scriptures.

Oh! boundless grace, amazing love,
That brought Thee, Savior from above;
Thy flesh indeed is food divine,
Thy blood dear Lord, is heavenly wine;
Sustained by these we can defy,
The power of sin when called to die;
And have the victory over death,
When we have drawn our latest breath.

Poor starving souls without this food,
Are void of life, and light and good;
For nothing can fill up the place,
Of this atoning saving grace;
Daily on Thee, by faith to feed,
Is what our higher natures need;
This bread of life sent down from heav'n,
Ever to our souls be given.

All who by faith so feed on Thee,
Eternal life will surely see;
And Thou wilt raise them up at last,
From nature's chain which held them fast;
And set them upon thrones on high,
In glory worlds above the sky,
Where they all cleans'd from every sin.
Will drink immortal pleasures in.

Lord let me ever dwell in Thee,
And Thou dear Savior, reign in me;
Thou do'st Thy life for sinners give,
And those who trust in Thee will live;
Safe from the second death in hell,
With Jesus evermore to dwell;
In union with God the Son,
As He is with His Father one.

This hidden manna we all need,
To eat this blessed food indeed;
And see our names in the white stone,
Which only to us can be known:
Jesus will break this stone in two,
Keep part and give the rest to you:
And when as our last judge He sits
We'll find each part the other fits,

When end sour pilgrimage beneath
We worship at our Savior's feet;
Exalted to those thrones on high,
Man's higher nature will not die;
Our frail clay house will glide away
As we soar to eternal day;
Cloth'd in a spotless glory dress;
Which is our Savior's righteousness.

Bold we appear before His Throne,
And claim His kingdom for our home.

Note:—This spotless glory dress is the wedding garment without which none ever find a home in heaven. Sept. 12, 1902.

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## THE GOOD SHEPHERD.

Glory adorns our Savior's face,
The faithful shepherd of our race;
Who condescends to feed His sheep,
And all His flock in safety keep.

Who know His voice and follow Him,
Forsaking all the paths of sin,
And some would even choose to die
Before they would their Lord deny.

Many christians of renown,
Will doubtless wear the martyrs crown
Millions more had they been tried,
Would doubtless for their Lord have died.

The shepherd brings into His fold,
His lambs and sheep both young and old;
And there they safe protection find,
For he is vigilant and kind.

He leads them forth from thence to feed,
And supplies their every need:
So that they may in graces grow,
While He retains them here below.

But He removes them in His love,
To place them in His fold above;
Where they will be forever free,
From sorrow, death and misery.

No sighs can mingle with the bliss,
In the eternal happiness;
Of those who do acquitted stand,
At our redeeming God's right hand.

In that delightful home above,
Every soul is full of love;
Where Jesus Christ our Lord do'th reign,
There can be neither sin or pain.

An impure thought cannot exist,
Or tempting devil to resist,
For demons nevermore can dwell,
In any place but their own hell.

No mitigation of their woe.
Who to that dreary dungeon go;
No songs can mingle with the sighs,
Of him who in that prison cries.

Feb'y 23, 1903.

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## THE DESTINY OF MAN.

Death's arrow hits the fatal mark,
And stops the beating of the heart;
And bears the slender cord away
That binds the spirit to the clay.

Man's spirit like his mortal breath
Will leave his body at his death;
God will its destinies control,
And place it with his deathless soul.

God's quickening word can soon divide,
Our soul and spirit open wide;
Then those alone can happy be,
Who trust Lord Jesus Christ in Thee.

Man's soul to Paradise will rise,
And find its home above the skies;
Or sink in the abyss of woe,
No pleasure evermore to know.

No medium state between these two,
Exists for either me or you:
This fact our serious thoughts employ,
Is our state, misery or joy?

God will condemn or justify,
According as we live and die;
If we accept His proffer'd grace,
We shall with joy behold His face,

PART SECOND.

The spirit is the body's life,
And when this mortal body dies,
It vanishes in nature's night,
And to the spirit world it flies.

How frail a thing is human life,
It's like a bubble in the air,
Which bursts and disappears from sight;
Before a person is aware.

Our bodies in the graves decay,
We leave all earthly things behind;
Our life and spirit pass away,
And we consist of soul and mind.

And in the twinkling of an eye,
The solemn message may arrive,
And we be call'd by it to die,
While yet for precious life we strive.

Lord Jesus Christ, be Thou our friend,
Give us the victory over death,
That we to heaven may ascend,
When we resign our latest breath.

Feb'y 24, 1903.

## ON THE LOSSES EXPERIENCED IN HUMAN LIFE.

There is not a place, in the kingdom of grace,
Where losses and woes no one ever knows;
They always abound; and are everywhere found;
For their destined place, is with our lost race.
While journeying here between hope and fear,
These things we shall find 'till we leave them behind;
Where they had their birth with our bodies on earth.
In heaven alone, we shall find them unknown;
When we arrive there we shall all get a share
Of purest delight with the angels of might;
And not feel again, either losses or pain;
But day without night we shall live in His sight;
Who saved us from sin and has brought us within
His heavenly home where distress is unknown:
Our trifling losses, like our little crosses,
We may sometimes find for our good are designed
But human life lost is at a great cost,
It will so remain: be found never again:
The all precious soul, if lost will control.
The sad loser's state and seal its own fate
Forever to dwell with lost souls in hell;
To regions of woe it most surely will go;
And stray without light in eternal death's night,
Dying but not dead, with the vital spark fled.
May we never be there with them to see;
Or otherwise know their terrible woe.

Nov 1, 1902.

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## THE IMMORTALITY OF THE HUMAN SOUL.

The Human soul in ruin lies,
But it eternity defies
To rob it of its vital breath,
Which is the Deity in man,
But ruined by the devil's plan.
Those who their days of grace despise,
Out of this ruin never rise,
Throughout eternity to come.

Men have their choice between the two,
According to the works they do.
Of a last home wherein to dwell
In heaven above or down in Hell.
The sinner gets his choice at last,
When every hope of change is past;
And ventures with wide open eyes,
To test the death that never dies.

Dec. 29, 1900.

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## HOW TO SECURE A FRIEND THAT STICKETH CLOSER THAN A BROTHER.

Surrender and resignation,
With a complete consecration
Of the body, spirit and soul,
In one complete and triune whole.
Is the one work assigned to me.
Before I can salvation see.
This requires regeneration,
Which involves a new creation;
By nature, man is dark within,
And dead, in trespasses and sin;
He cannot see or understand,
How to obey the great command;
But when this mighty work is done,
The spirit and the bride say come.
Perform the work, assigned to thee,
And sure salvation thou shalt see;
If washed by Jesus every day,
To purge thy sinful thoughts away.
Then man loves God with all his heart,
And Christ from man will never part;
While we through every day and hour,
Realize the cleansing power
Of Jesus Christ's atoning blood,
Which purifies the Sons of God;
God's holy love to us will cleave,
Jesus will be a friend indeed:
And the most precious friend in need.
Man a new creature, then will be,
In Jesus Christ from sin sets free.

ST. LUKE, 11TH AND 24TH VERSES.

If in some secret distant place
Excluded from the human race:
Imprisoned in their future hell,
Is where the unclean spirits dwell,
When they vacate their house of clay,
And fail to reach eternal day.
How could they then so constant be,
In tempting all mankind and me.
For it can never be denied,
They wait and watch near by our side;
To tempt and try to make us sin;
In order that they may get in
Within our hearts and rest awhile;
From their vain and fruitless toil,
Of seeking rest in places dry.
For which they ever vainly sigh,
If we admit them to our heart,
From our dear Saviour we must part;
They fortify their citadel;
And make of it a little hell.
Until they are compell'd by Him,
Who let them into swine to swim
Till swine were drown'd and fiends compell'd.
To yield to destiny at last;
When all their hopes of rest were past.
Their search for rest they must renew,
The flitting phantom still pursue,
In arid space or places dry,
For sweet relief they ever sigh. Feb. 15, 1902.

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## HEAVEN OR HELL.

Time with us will soon be ended,
And we shall with dust be blended;
Excluded from this world of light,
Enveloped in Death's endless night;
Since we must like our Fathers go,
Its well, enough for us to know,
How its to be or not to be;
With us when we are gone, you see.
Of course our spirits will expire,

And never feel fictitious fire,
But sink into the earth: and rise
As nought but gas into the skies-
And millions more will join us there,
And know no woe or joy or care.
But in the endless deathbed's sleep
They never more will get a peep
Into the bustling scenes of life;
For they are hid by Death's dark night.
We will not think of scenes like these,
Such doleful thoughts can never please
But think that all our sorrows end,
When with the earth our bodies blend.

Dec. 21, 1900.

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## A SINNER'S PRAYER.

Lord Jesus while we pray attend,
Thou art the sinner's only friend:
In sin and darkness Lord to Thee,
We come in abject misery,

No other friend on earth below,
Can make us see which way to go,
Forgiveness and sweet peace to find,
For we are spiritually blind;

No other friend can plead our cause,
Before God's throne whose holy laws;
We have set shamefully at nought,
And we against His reign have fought,

Oh Father, turn thy pitying eye,
On us thy creatures or we die;
For Thy dear Son's sake, Oh forgive
For Jesus died that we might live,

We have no other plea beside,
Thy Son, our Lord, was crucified;
Oh let the comforter come down,
And Christ's best work with glory crown,

For Thou! dear Savior, in thy love,
Dost plead for us thy precious blood;
God's boundless mercy to awake,
And justice spares us for Thy sake.

And we are spared once more to meet,
And bow in worship at Thy feet;
Oh! Christ pour on us Spirit,
Join us to Thy sovereign merit.

Thy precious blood will flow in vain,
And never will wash out the stain
Of guilt; except by Him applied;
We must remain unpurified.

---

## THE CHRISTIAN'S HAPPY END.

1.

When we vacate, this house of clay.
There's nothing left, to court our stay,
We lay, our wearied bodies down,
And grasp, the splendid glory crown.

2.

There's nothing, in this world of woe,
To carry with us, when we go;
Our treasure, is laid up above,
In which, our hearts are fixed in love.

3.

We therefore gladly, step from time:
And leave, its vanities behind;
And into our possessions rise,
Stored up by Christ above the skies.

4.

Jesus prepares our house above,
Firm as his own eternal love:
Unlike our short lived house of clay
Which will most certainly decay.

5.

But heavenly riches will endure,
And will remain forever pure;
Thieves cannot steal or rust destroy,
The riches of our Father's joy.

6.

And in our Father's house above,
The richest banquets of his love;
Are to his children freely given,
In his, ever blessed heaven.

7.

We know not Lord, when thou wilt come,
To take our wearied spirits home;
But whenever it may be,
Prepare us Lord, thy face to see;

8.

And then, this most enchanting sight
Will fill us with supreme delight
To sing thy praises as we soar,
To meet thy bride at heaven's door.

Feb. 17, 1901.

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## OLD TRUTH IN NEW RAIMENT.

1.

And it shall be, when I am gone;
This mundane world shall still roll on,
Bearing the living human race.
In its fond motherly embrace;
With all its busy scenes of life,
And may be much of mortal strife;

2.

Yet all these things must have an end,
And busy nature condescend;
Her hidden secrets to reveal,
And not again her truths conceal,
Each new discovery shall disclose;
Some higher truth, that no one knows,
Which without fail will shed new light,
On secrets hid in nature's night.

3.

When all at once old nature dies,
And lurid flames obscure the skies;
The great Archangel's trumpet's sound,
Has raised the dead, tore up the ground,
And burnt the old world up with fire;
In her great final funeral pyre.

4.

And from its gases do'th arise,
A bright new world into the skies;
And now these somber scenes shall change,
For God's immortal saints shall range;
This grand new world, which shall be sure.
For them forever to endure.

5.

And here shall be their happy home,
Where storms and tempests are unknown.
In the new heavens no clouds shall rise:
To darken or obscure the skies;
In them our Saviour God shall shine,
With blissful rays of light Divine,

6.

Oh! what a blessed happy state,
Doth every faithful saint await:
When they with glorious bodies rise,
To meet their Saviour in the skies:
Who leads them forth to their new home,
Through all its pleasant fields to roam.

7.

And drink eternal pleasures in,
All free from sorrow, Death and Sin:
While in the grave the body lies.
The Soul in Paradise will rise;
In holy joys, to us unknown;
Before we reach our heavenly home.

8.

Though heirs to such a vast estate;
The poor in spirit meekly wait.
With christian patience in their woe,
Since it's God's will, it should be so:
Knowing that He, in holy love,
So fits us here for joys above.

9.

And now may God, his grace impart;
To raise our spirits, cheer our heart,
And give us courage to sustain;
And bear us up, above our pain,
Until we sink in death's embrace
Into new life; and see his face;

10.

Shining with Love, into the soul.
Which makes the wounded spirit whole;
While we rejoice, at last to find,
We leave our sorrows all behind,
And join with loved ones, gone before;
Safe landed on the blissful shore.

11.

To taste of that immortal bliss,
Which cannot, in a world like this;
Be ever found by those who seek,
To make their earthly joys complete;
But through that blessed world above.
Forever flows this bliss of love.

12.

The bliss so pure, of Love Divine,
Shall there, in every creature shine;
And all the blessed host above.
Enjoy the bliss of mutual Love.
The source of which to saints will be,
My blessed Saviour died for me.

13.

And then in one grand song of praise,
Their Hallelujah s loud they raise,
Till Angels join the Sainted choir,
And swell their songs of praises higher.
This happy host shall feel; and see,
God's holy loves immensity,

14.

Sink in the ocean of God's Love,
Rise in that glory world above;
To make their happiness complete.
They cast their crowns at Jesus' feet;
Love's fire, upon these altars burns,
And thus to Christ its source returns.

15.

Then they again, their voices raise;
In one triumphant, song of praise;
Which echoes through, the vast domains,
Of Him who now forever reigns.

June 1900.

## THE GREAT COMFORTER.

To the eternal three in one.
Be high and equal honors done;
Our Faith doth thee embrace.
Before the Triune Deity,
We bow in holy ecstasy;
When saved through faith by Grace.

2.

Oh! thou great comforter divine,
With thy inherant luster shine,
In my benighted soul;
The work is thine, the grace to give,
Which makes a soul that's dead to live,
The broken hearted whole.

3.

The Father gave, the Son is given;
The way is open now to heaven,
If thou within me shine;
Move on the troubled waters move,
Plant in my heart the Saviour's Love:
And that will kindle mine.

4.

Thou with the Father and the Son,
Our great Salvation work hast done;
When Thou hast set thy seal,
The all atoning blood applied,
Shed when our Lord was crucified,
Our leprous souls to heal.

5.

What can a sinner do oh! Lord,
But trust in thy unfailing word;
And plead thy promised aid.
To help me back again to Him;
Who died to save me from my sin.
Whose blood my ransom paid.

6.

Without his life infused in me,
I never can salvation see;
My soul is dark within.
Christ is the fountain of that light
The Light that heals my inner sight;
And guides me back to him.

7.

Come then Oh some Celestial Dove,
And shed abroad the Saviour's Love;
In my benighted soul;
Thy hidden secret now reveal,
Stamp on my soul thy quickening seal;
And my new life control.

8.

Oh what are all the joys of Earth,
To that which comes with the New Birth,
That flows my God from thee,
These vain: and visionary joys,
The devil frequently employs,
To hide these things from me.

9.

Forgive me, Holy Ghost forgive,
Through thy forbearance, I still live;
Oh! turn me not away.
How often hast thou urged the plea,
Give thy unworthy heart to me:
And I will with thee stay:

10.

I'll stay to be thy source of Light,
To Guide thee to eternal Life
And be thy counselor;
To save thee in tempetation's hour,
From the dreadful tempter's power:
And be thy comforter.

11.

My wonderous grace, so pure; and Free,
I freely offer unto thee,
Resist me not again,
For if I take my final flight;
And leave thee in Eternal Night,
There's none but thee to blame.

12.

How wretched then will be thy state,
Thy doom is fixed, it is too late,
To cry for mercy then,
The Bridegroom comes; and in despair,
Thou wouldest with thy neighbors share,
The grace despised in them.

June 12, 1900.

## CHRIST THE WAY.

I am the Way, and I alone.
The only Way, for sinners known,
The only Way to sinners given:
That leads from Death; and Hell to heaven.

I am the Way, the truth Divine.
Forever in this Way shall shine;
Trust in the merit of My Blood;
And Ye are linked by faith to God.

I am the Way, the way Ye know,
And if I to My Father go;
For you a place I will prepare,
That Ye may share My glory there.

I am the Way: Satan may rage,
And all his hellish arts engage;
But vain they shall forever be;
To sink a soul that walks in me.

I am the Way; and all shall find,
Justice and love in Me combined,
And power, and will and skill unite,
To guide to realms of endless life.

I am the Way, for I have trod,
The winepress of the wrath of God:
Free from the slightest stain of guilt,
My precious blood for You I spilt;

I am the Way, come walk in me,
And sure salvation ye shall see;
And in my glory to My face
Shall praise me, for My Saving grace;

I am the Way for truth Divine,
Omnipotence: and grace are Mine
Reject me and receive the Brand,
The mark of those forever Damned.

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## TRUTH.

I am the Truth, The Truth shall live,
Eternal life, to you I give:
And Ye shall live, though Ye were dead,
If found in Me Your sovereign head;

In union bonds of loving Trust;
Is all I ask of helpless dust.
Nor can a creature set aside,
These bonds, which Sin tears open wide,
I am the Truth, that Ye may see.
The Prophets wrote and spoke of Me;
With bright effulgence, holy light,
The morning Star illumined their night,
'Twas I that Tuned their sacred Lyre;
And touched their Souls with hallowed Fire,
Through future ages far away,
They saw; and gloried in My day.
I am the Truth, nor can it be,
That one be lost, who Trusts in Me.
The blood of which flowed, from victims slain.
By Jewish Priests, was all in vain;
But for my Sacrificial Blood.
Which opens up, the way to God.
In figures strong, it spake of this,
And pointed out the way to Bliss.

## CHRIST THE LIFE.

I am of Life, a boundless sea
In union with the Deity;
When through infinite realms of space,
Nought save chaos found a place.
Forth from the eternal fount I flowed
The germ of Life, the Living God.

I am the Life, nor can a place,
Throughout the boundless realms of space;
Conceal from my omniscient eye,
That pierces through Hell, earth and sky.
Debt for my Life, to none I owe,
I always was and will be so.

Infinite springs of heavenly Light
In me their origin unite
The Sun of one eternal Day
Whose beams its glorious self display.
As Suns are seen by their own light
On nothing hung in glory bright.

I am the Life and when I will'd,
I all my vast designs fulfilled,
Angelic hosts obey'd my call,
Receiv'd that Life I gave to all,
And from that moment they confess'd;
Themselves in me forever blest.

I am the Life that ne'er began,
Which gave itself to shelter man;
I will'd the universe to be.
Our glorious Sun and mighty sea;
And lo! from nought, were atoms hurl'd;
And fragments first composed our world.

Nor did this world exhaust my store,
For Suns that never were before;
Those mighty orbs bedecking space;
And countless systems took the place.
Assigned to them by me alone;
While all around them is my Throne.

I am the Life the living word
I spoke and sleeping chaos heard;
Obey'd my will which I made known;
And spread itself before my throne
Urged by the force of my own will;
Each atom did its part fulfill.

And creatures leaping forth from nought;
Show'd what my mighty will had wrought,
In anthems loud my praise they sang,
Till heaven's courts with music rang;
While I made known to them my plan.
To crown my glorious works with man.

The most important way in which Christ is the Life is clearly shown in the 1st, 6th and 9th verses of the 1st Chapter of John; and in the 7th verse of the 2d chapter of Genesis. Here we learn that Christ is the Life of Light that illuminates every man and imparts to him a living Soul.

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## TRUST HIS LOVE.

Infinite Love and boundless grace,
Doth every sin sick soul embrace:
That trusts in the atoning blood,
That opens up the way to God;

Help me, dear Lord, the fact to see,
That thou hast tasted Death for me;
Despairing of all hope beside;
'Twas for MY SIN MY SAVIOR DIED.

The priceless boon, I know is mine.
Justice and mercy both combine;
To set the captive sinner free,
Who trusts in Jesus' DEATH for me.

Trusting he feels sweet peace within;
For God he knows forgives his sin.
By faith he'll seize the heavenly prize;
And to a glorious hope arise.

---

## THE SOWER AND THE SEED SOWN.

Many sowers are employed,
And lots of seed is sown;
Some spring up but are destroyed
Ere to perfection come,
Some in early life begin,
To sow unto the flesh;
And these early seeds of sin,
Spring up and choke the rest.
Perchance the seeds of grace took root,
They soon wilt down and die:
And those vile weeds will tower aloft,
But not toward the sky;
The sowers finds they did bad work;
When sowing this base seed,
To do was easy; but to undo
Help from on high, they need.

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## THE LANGUAGE OF FAITH.

The God whom I trust is great, good and wise,
The God whom I trust no mercy denies;
The God whom I trust is faithful and true,
Just to perform all He says He will do.

The God whom I trust is the LIFE GIVING WAY.
My Sun; and defence by night and by day.
The God whom I trust says He will provide;
And I in His word sincerely confide.
Let nations of men grow old and decay,
And Suns to their systems fail to make day;
Let all things save man to chaos be hurled,
And no vestage left of this beautiful world;
It's the rock of His word on which I depend,
Which is sealed with the blood of Jesus my FRIEND.

---

## THE CROSS.

1.

When I behold my dying Lord.
Stretched on a Roman Cross for me:
The sight doth all my thoughts absorb;
And drown my spirit Lord in Thee

2.

In Thee alone is hid my life.
My Lord, my Saviour; and my God,
From the vain scenes of worldly strife,
For wealth, for honor; or for blood.

3.

In Thee my God, Oh! let me stay;
Through all this dreary dream of life:
And wrestle till the break of day,
With foes and fears; and worldly strife,

4.

In age and feebleness extreme,
This world can no relief afford
But on that cross: for all my sin,
The blood where sweet relief is stored

5.

Flow'd forth, that Life restoring blood
Which lets us sinners into God.
When troubled waters like a flood,
Would overwhelm me, oh! my Lord,

6.

Then by thy help, I will abide,
Safe sheltered in thy bleeding side;
Till angels beckon me away.
To see thy face in endless day.

---

## SAVING FAITH, IS PRODUCTIVE OF GOOD WORKS.

The grace of God, has one sure mark,
It saves the soul from sin:
And then the mind, that was so dark,
Gets heavenly light within.

Pure Godly faith, in Christ our Lord.
And holy works agree.
A life conforming to His word,
Proves Christ is formed in me.

Without these works, our faith is dead,
And will not lead to heaven;
A body severed from its head,
A loaf without the leaven.

---

## MANY ARE CALLED, BUT FEW CHOSEN.

Many men, of many minds,
Many fish, of many kinds;
Some are in the Gospel net,
Whom God's Spirit did beget.

Some are there, but not to stay,
They heard their call, would not obey;
And so were not the chosen few,
Who chose God's gracious will to do.

## TIME.

God has, to every mortal given,
A fragment of Eternity:
A time, to shape himself for heaven,
And work out, his own destiny.

Some get a piece; but very short,
It soon runs out; and life is gone:
And leaves the body in the dark,
Its life extinct, its course is run.

The soul is found, in Paradise,
With infant spirits, it unites:
To decorate, the crown of Christ,
Which yields it, most supreme delight.

But others get, a larger share,
Of this inestimable Time:
That they may themselves prepare,
For higher joys in life Divine.

The wise, will let their wisdom shine,
By grasping moments as they pass;
And so employ, their precious time,
As to secure the prize at last.

The foolish, care not how time flies,
Are glad to see him hurry by,
And do not care, how soon he dies,
But when he's gone, in grief they sigh.

Lord help us, to be wise and see,
That we, do thankfully embrace:
Our gracious opportunity,
To use this talent of thy grace.

And thus, prepare ourselves to see,
When our time on Earth is fled;
Thee in thy Glorious majesty,
When we, are numbered with the dead.

## NATURAL DEATH WITHOUT TERROR.

1.

Oh grave, where is thy victory.
Oh death, where is thy sting;
Christ gives us immortality,
And blots out all our sin.

2.

When from this house of mortal clay,
Ruin'd alas by sin;
We rise into eternal day,
And Jesus takes us in.

3.

While looking upward as we soar,
We see those whom we love;
That left us and went on before.
To welcome us above.

4.

And to our joy at last we find.
The source of all our woe;
Is with our bodies left behind,
For Christ subdues our foe.

5.

Lo grim old death has lost his sting,
And proves to us a friend:
Since Christ has cancel'd all our sin.
Death's triumphs ever end.

6,

And nobler powers will supply,
The lack of senses lost;
Which fit us for new life on high,
At our Redeemer's cost.

## DEATH THE KING OF TERRORS.

1.

When the unpardoned sinner dies,
His hope sinks with his breath:
His soul, begins to realize,
The awful, second death.

2.

He feels at last, his all is lost,
And cannot be regained;
The wealth which did his labor cost,
Now cannot be retained.

3.

No matter what his pleasures were,
While living here on Earth:
Alas he sinks, in sad despair,
Of either ease; or mirth.

4.

His friends on Earth he can not warn,
To shun his awful state;
He feels, the horrors of alarm
Lest they, enhance his fate.

5.

He sees the bliss, enjoyed by those,
On Canaan's happy shore;
He cannot join them but he knows:
His fate forevermore.

6.

He looks across the awful gulf,
Which none, can ever pass:
And cries to his tormented self.
Alas! my Soul, Alas.

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## THE INTERMEDIATE STATE OF THE DEAD, PREVIOUS TO THE RESURRECTION.

The christian feels that he is safe,
And all his woes are past,
He can enjoy his happy state,
With all his friends at last.

2.

The sinner feels his hope is fled.
And sees himself, in hell;
He knows, that with the wicked dead
He must forever dwell.

3.
Jesus in Paradise will keep,
The souls that live in him:
Satan will tramp beneath his feet.
His demons in their sin.

4.
And these two classes, now comprise.
The host, of all the dead:
The saints, whose bodies first arise.
To meet, their living head.

5.
And then, the demons bodies raise.
And are compelled, to meet;
Him, they dispised in former days;
Upon His Judgment seat.

Jan. 25, 1901.

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## THE MOST IMPORTANT FACTS, STRIPPED OF FANCY AND FICTION EXPRESSED IN RHYME.

We are redeemed with Jesus' blood,
Spilt by the Living Son of God;
Who for our sins was crucified,
And nailed to the cross, he died.
His blood for sin did once atone.
And now for us before God's Throne:
Our great High Priest enthroned in light,
Which dazzles even angel's sight;
Urges the all-prevailing plea,
The virtue of my blood is free.
For all who turn from sin to me.
And trust in my atoning blood.
That lets the sinner into God;
Forever my rich blood retains
It's power to cleanse the foulest stains,
Of guilt in those it justifies,
Whose faith produces holy lives.
And justice sets the sinner Free,
Who consecrates himself to me.
And thus secures his endless Bliss
With Jesus' blood and righteousness.

## GOD'S FEAST OF GOSPEL GRACE IS FREE.

Come sinners, to the gospel feast,
Jesus invites you all to come,
He still sets on his mercy seat;
And in his heart there still is room,
To take repenting sinners in,
Who are sincerely sick of sin.

2.

Come Holy Ghost, poor sinners draw,
By thy almighty cord of love:
Or they will never come at all,
To Christ the fountain of all good;
Convince them of their need of Him,
Who died to save them from their sin.

3.

Come Father, Son and Holy Ghost,
Thy Almighty Power we claim
To save this vast rebellious host,
From their sin's defiling stain:
Reveal to them their Savior's love,
And draw them to himself above,

4.

Let an almighty torrent role,
Of our Redeemer's saving grace:
Across this vast terrestial ball;
And in its healing flood embrace:
Every ruined but precious soul,
And make the sin sick sinners whole.

5.

Our Savior taught us all to say,
Our Father let thy kingdom come;
It is for this we still do pray,
Oh let thy holy will be done,
And all the people of the earth,
Enjoy the bliss of the new birth.

6.

And then and not till then we'll see,
The Kingdoms of this world restored
To our Redeemer's Majesty,
Who is their only rightful Lord;
With righteousness, this earth will be
Covered as water does the sea.

Feb. 18, 1901.

## THE MYSTERY OF MAN.

### PART THE FIRST.

Who first proposed the wondrous plan,
In God's own image, to make man
Body, Soul, Spirit, one in three;
A triune creature, let him be.
Who? but the Living Word, did this,
The Lord, who is, our righteousness;
He, of the dust, man's body made
And thus his wondrous skill displayed,
In its intricate, wondrous parts,
Surpassing all our work in arts.
He made man, a noble creature,
Like Himself, in every feature,
To govern: and to walk erect;
And all His works on earth inspect,
And be God's image, here on earth;
Reflected by his Heavenly birth,
When God begat into his frame,
His Life; and Light, a living flame.
Or spark; of His Divinity,
To crown, this God-like mystery. Oct. 26, 1901.

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## MAN A MYSTERY TO HIMSELF.

### PART THE SECOND.

Man is a mystery to himself,
Abounding in intrinsic wealth:
The priceless spark of life divine,
Which in his soul at first did shine,
Exceeds the world's supply of gold,
It's value never can be told;
Nor can a creature be a man,
Except by God's eternal plan,
This living spark, of heavenly flame,
Reveals to man, his secret name:
Is incompatible, with sin,
The two can never dwell within
The soul of man; or human heart,
If sin lives there this spark is dark;
Though buried deep, in mammoth's mire,
It's not extinct; nor yet in fire
Where demons dwell in endless pain,
And ever seek for rest in vain,

Long as eternal ages roll,
It dwells in the immortal soul
By Him redeem'd, who first infused into our race
That Life; and Light, so basely used,
By mortals living in their sin,
Who will not let their Lord come in
To their unworthy hearts, to reign:
And cleanse them from sin's guilty stain,
And raise them to the highest plane, of moral rectitude.

## A CONVERSATION BETWEEN THE SKEPTIC AND CHRISTIAN ON THE WORD OF GOD.

Methinks I hear some skeptic say,
Could I but see the living word;
And hear him say, I am the way
Of which thou hast so often heard,
Where sinners may from sin get free,
Be happy while on earth they live:
And after death, will find in me
A friend to all eternity.

If I could only see his face
Like those who saw him when on earth,
And witness his majestic grace
Shining so clearly in his work;
And hear his voice, so sweet, and high,
In language I could understand:
Echoing through both earth and sky:
And see Him lift His mighty hand,
Say to the tempest, PEACE, be still;
The wind and seas obey his will;
It seems to me, I could believe,
And Jesus Christ, as God, receive.

Listen, skeptic, he calls thee now,
Demands thy credence, to his word;
Before the God, with reverence bow;
Believe the truth, receive thy Lord,
Who speaks through His inspired word;
To living mortals here on earth.
And we His voice have often heard
But heedlessly: or thoughtless mirth:
Paid no attention to His call;
Refused to walk, with Him in White,
And give to Him, our little all,
To live rejoicing, in His light.

No friend, with Jesus can compare,
So full of sympathetic love;
He came to earth, our griefs to share,
And take us to His home above.
Dare not to turn away from him,
Receive Him as thy friend in need;
Nought but His blood can cancel sin.
Redeeming work He did indeed;
But Christ, our Priest and King, now reigns,
God's glorious, incarnate Son,
Before His throne, our cause sustains,
But He to us, His spirit gives,
To support, protect and guide us
While Christ, our Intercessor, lives
Where He can the best befriend us.
'Twas for our good that he withdrew,
His human nature, from us here:
To plead for us while passing through
Our state of test; into His rest.

---

Come, thou Sun, of heavenly day,
Chase all our gloomy thoughts away:
Thou fountain of eternal love,
And fix our thoughts on things above.
Come, touch our souls with hallow'd fire,
Consume each base, and low desire,
While we to earthly things attend.
Be thou our close and bosom friend;
Thy needed help, oh Lord bestow,
That we may let these trifles go;
When we resign, our fleeting breath,
Our earthly ties, dissolve in death,
But love or charity remains:
And all its holy joy retains;
While, in thy vineyard here below
Shine on us Lord, that we may grow
Up into Thee, our living head:
And be to worldly trifles dead,
Offspring of David, and his root,
Help us to bear Thee perfect fruit:
And let it by its beauty prove
That Thou dost warm us with Thy love.
To Thy own eternal merit,
The perfect fruits of Thy spirit
Can only flourish in Thy light,
And glow with beauty in Thy sight.
Let love, and joy, in us be found:

Peace, and long-suffering abound;
Let gentle goodness, with strong faith
Our meek and temperate lives embrace
These graces should the lives adorn
Of those into Thy kingdom born;
Men may be poor in worldly wealth,
Much like, our blessed Lord himself:
Yet have vast wealth, laid up on high,
Waiting for him, when called to die. Feb. 25, 1901.

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## INFLUENCES OF THE SPIRIT WORLD.

The mysterious spirit world
Surrounds all human beings,
Against our spirits they are hurl'd
'Til they affect our dreams.

2.

With deeper interest in us
These Spirits work away;
That through our spirits they may thus
Entice us to obey.

3.

They work in us, for good or bad,
The dictates of their will;
To make us happy, or else sad,
Their purpose to fulfill.

4.

Good Spirits will, with good ones blend,
In pure and holy love;
And friend will never envy friend
In the blest world above.

5.

Some may be high, and the others low,
For ranks in glory rise:
But none is ever found below,
The rank he occupies.

6.

Bad Spirits will forever have,
For love they cannot know:
How dreadful then, must be their state,
Where foe will envy foe.

7.

Some may not sink into the pit,
So deep as others do;
But all will realize his fit,
Justice should have its due.

8.
For thy sweet messengers of love,
We ever thank Thee, Lord;
Help us to rise, with them above,
And join the Living Word.

9.
But the vile messengers of hell,
We pray Thee to restrain;
And let omnipotence compel
These Spirits to abstain.

10.
From drawing people into sin:
Against a God, so good,
Who would have every one within
The kingdom of his love

11.
But after death has fix'd our state,
Fiends can no longer act;
So as to fix our final fate,
This is a blessed fact. Jan. 30, 1902.

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(Ephesians 6 and 12.)
For we wrestle not against flesh; and blood, but against principalities, and powers etc, and against spiritual wickedness, in high places.

## THE CHRISTIAN WARFARE.

While in the battle ground we fight,
Against the powers of darkest night,
Satanic legions throng the air,
To tempt and try us everywhere.

God help us, in this trying hour,
To overcome the tempter's power:
For all the hosts of hell combine,
To rob our souls of Life divine.

Protect us in this dreadful fight,
'Til all Thy foes are put to flight;
And our victory is complete,
With all our foes beneath our feet.

We'll place the praise where it belongs,
And sing it with immortal tongues:
Dear Saviour in eternal day
When sin and death are fled away,

The fallen angels and lost souls,
Our great Immanuel controls;
If we retain firm hold in Him,
Hell's legions cannot make us sin.

Their prince before Him must bow down,
And trembling, vanish at his frown;
Satanic legions all give way,
Before the orb of Heavenly day. Feb. 17, 1902.

## REPENTANCE AND FAITH.

To see our sin, and feel alarm,
Lest the bewitching thing should harm
Us in a future day;
May be a step toward reform,
Which certainly would do no harm.

To see our sin, and turn away,
In hatred, fear, and dread dismay
From the deadly viper;
That we have cherish'd in our breast,
Is of the two, by far the best.

But this, our debt will never pay,
Or wipe the stain of guilt away
For sins already past;
The blood of Christ retracts the sting,
And that alone, of human sin.

Hear Jesus Christ, to sinners say,
Who cease to sin, and turn away
From all their wickedness—
If you will put your trust in me,
From sin, and guilt, I make you free. Feb. 17, 1902.

## JESUS PLEADS FOR US.

When to my God, for help I cry,
My Savior listens to my voice;
If I in faith, on him rely,
He makes my broken heart rejoice.

For right before the throne of grace,
He strips my prayer of all its flaws;
And pleads before his Father's face,
His blood, for sin against His laws.

God's justice can demand no more;
He grants the needed help to me.
I can above my troubles soar,
And find sweet comfort, Lord in Thee.

What tongue can tell; or mind conceive,
The vastness of God's holy love;
To those who in His Son believe,
Whose treasure is laid up above.

My Saviour for me will provide,
Treasures, which this world cannot claim;
Nor shall it ever more divide,
My heart's affection for his name. Dec. 26, 1901.

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## THE ABSOLUTE NEED OF REGENERATION.

Surrender: and resignation,
With entire consecration
Of both body, and the soul,
In one complete and perfect whole,
Is the one work assign'd to me.
Before I can salvation see;
To yield to God, His sovereign right
To guide; and govern me aright;
My body, spirit, soul, to give;
With my Redeeming God to live,
And dwell forever at His feet:
Before His gracious, mercy seat,
God stoops to the Incarnation,
We rise in regeneration;
Here alone God and man can meet.
And make the union complete.
His sons and daughters we become
In our redeeming Lord, God's son;
And God receives us in His love,
And fits us for His house above.
But we can never, never rise
Into that house above the skies;
Until our souls are born again
Into Him, who for us was slain;
We ever must in sin remain. Nov. 9, 1901.

## GOOD FRIDAY, MARCH 25, 1902.

Pause my soul, adore, and wonder,
See the earthquake, hear the thunder:
The scenes presented to thy view,
Have rent the Temple's veil in two.
What means this horrid cry for blood
They crucify the Son of God,
For this vile mob of fiend like men,
Thirst for that blood He gives for them,
While for His murderers He prays,
And to their ignorance, He lays
The blame of this most awful deed,
That ever man, or fiends, conceiv'd;
For they our Saviour crucify,
For Jew and Gentile both to die
He shed His blood to cancel sin,
That God, and man may meet in him.
Well might the shining orb of day,
Turn his glorious face away;
Let solemn darkness reign supreme,
On such a sad and awful scene;
Yes, turn my soul thy ravish'd eye,
And see, for thee, thy Saviour die.
For thee He left His happy home,
And chose His cross before His throne;
See from His feet, His hands, His head,
Before our blessed Lord was dead—
His precious blood, come flowing down,
From wounds made by His cross and crown.
While fighting with the powers of hell.
Who can His awful sufferings tell;
His God withdrew his smiling face,
And left Him, in this dreadful place
To make His victories complete,
With all His foes beneath His feet.
Jesus so full of love I see,
While he reveals Himself to me;
My thoughts are drawn to things above,
And lost in his amazing love,
My inner sight is made to see,
My Saviour suffer'd this for me.
If we reject such Love as this,
And give to Christ the traitor's kiss,
We sin against our dearest friend,
And all our hopes for pardon end.

## ON THE SPIRITS OF TRUE CHRISTIANS AT THE DEATH OF THE BODY.

With this world behind we soar 'til we find—
Exceedingly high, far above the blue sky,
Bright gems of renown, adorning the crown
Of Jesus our Lord, as His righteous reward,
For stooping so low in this world of woe,
To raise them from sin, and then plant them in Him.
They live in His sight, as trophies in light,
Of His saving grace; for He gives them a place,
With gems of the sky, which never can die.
My soul canst thou see, to the bliss stor'd for thee;
These beings of light, which dazzle our sight,
Sprang up on this earth, and passed through the new birth,
This earth bore the plant, and by a free grant,
Of mercy and grace, they prepar'd for their place
With Jesus at home; before His white throne,
These beings so bright, now rejoice in His light,
The fruit which they bear, thrives far better there,
In that blessed place, where they see our Lord's face;
And day without night, rejoice in His sight.
In a clime so fair, there is no blighting air;
Like diamonds they shine, with luster divine,
No wonder if we are astonished to see,
These gems of pure light, which dazzle our sight,
In their blessed home at the foot of God's throne,
Reflecting the light of our Jesus so bright,
That angels will gaze in astonding amaze.

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## CHRIST, THE FOUNTAIN OF LIGHT, LIFE AND BLISS.

Fountain of Light, and Life, and Bliss,
Source of infinite happiness,
Rise in Thy majesty divine,
And occupy this heart of mine.
Grant me that light that I may see
My way more clear to honor Thee;
By resignation to Thy will,
A passive agent, to lie still
When call'd to suffer severe pain,
Or plead with enemies in vain.
Grant me that Life, which flows from Thee,
Forever to abide in me;
That I may prove the matchless bliss

Of Thy infinite righteousness;
Forever rising in my soul,
Which all my ways of life control;
And will display itself at last,
When all the pains of death are past,
Clad in Thy righteousness we soar,
To glory worlds and Thee adore. April 17, 1902.

## HOLY BIBLE.

Most Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to show me what I am,
Mine to show me how I can
Improve the moments as they fly:
Secure the Life that will not die,
And how to live at peace with God
And thus avoid His chastening rod.
To hold this sinful world at bay
And walk in light from heavenly day,
Close to our Saviour's bleeding side;
And in this shelter ever hide;
Where Satan cannot tempt to sin,
Because we are with God shut in. April 18, 1902.

## THE PRODIGAL RETURNED.

Jesus sought me until He found me,
Wandering far away from Him;
And He mourned in love to see,
That I was living in my sin.
A stranger to His saving grace.
Void of His life and light, I stood,
With no desire to see His face:
Or taste the manner of His love;
But He appeared unto my soul,
As He appeared on Calvary;
And, Oh! the sight my thoughts control,
I live because he died for me.
My Lord is full of grace; and love,
When He reveals Himself to me;
Mr heart is drawn to things above,
My inner sight is made to see
It was for me my Saviour died;
The Son of God was crucified
For me He sweat great drops of blood.

His hands and feet were pierced for me;
His wounded side gave forth that flood
Which pays my debt eternally.
Blessed Saviour, crowned once with thorns
To save our lost and ruined race:
We praise Thee with uplifted arms.
For Thy atoning work of grace:
Oh! let the ever cleansing flood,
That flowed from Thy spear pierced side:
The cleansing water and the blood,
Be ever to our souls applied. Oct. 12, 1901.

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## THE SHIELD OF FAITH.

Faith's almighty power prevails,
Where all our work completely fails
To draw the blessing from above,
Or to secure our Father's love.
Oh, Lord! increase our faith in Thee,
That we with joy Thy face may see.

A cloud of witnesses agree,
And prove the power of faith to be
Irresistible and complete;
The faithful suffer no defeat—
Through ages past they all prevailed,
And not a single one has failed.

The shield of Faith, oh, Lord, supply
To us, or in the fight we die;
Blessed Saviour, hear our prayer,
Be Thou with us everywhere;
All through the battle ground of life,
Oh, help us in this mortal strife.

If we lack power, patience, skill,
To do or suffer all Thy will;
Wisdom to deal with friends or foes,
So as in Thee to find repose:
Wherein we all may safely dwell,
And quench the fiery darts of hell. (Eph. 6 and 15.)

Reposing on our Saviour's breast,
And with His peace forever blest;
We know this grace is always free,
For those whose faith is true to Thee,
But shaky faith can not believe,
Therefore it cannot receive.

For he who doubts Thy power to save,
Is driven like a wind tossed wave; (James 1 and 6.)
Into the sea of dread despair
And may be lost forever there
Give us, dear Lord, strong faith in Thee,
Until we reach eternity. Jan. 22, 1902.

## THE WINGS OF FAITH.

Oh, for the wings of Faith and Love,
To soar from earth away;
And join the happy ones above,
In that eternal day.
No sorrows there are ever known—
No tears are ever shed!
By Jesus, seated on His throne,
His flock is ever fed.
And the sweet manner of His love,
Forever excludes strife;
And furnishes to saints above,
An endless, happy life,
Could we but stand upon the shore
Of this old world of time.
And view the glory kingdoms are
So full of joys divine.
Or could we see their happy state,
Or taste their matchless bliss,
We would need patience, then, to wait.
In such a world as this.
Give us the wings of Love to rise
Above our trouble, Lord;
And see with unclouded eyes,
The crown of Life, reward.
If it should be Thy blessed will,
To grant us still more time:
Hide us behind Thy cross until
We can in glory shine. Jan. 23, 1902.

## FAITH, HOPE AND CHARITY.

Faith, Hope, and Charity remains
With pilgrims in their flight:
But love its firmest hold retains
When ends their mortal strife;
Faith, hope, and charity remains,
As sister graces three;

But charity alone retains,
Its hold eternally.
Faith and hope can no longer live,
When we are called to die;
But love, almighty love, will give
Wings to our souls to fly:
And cling to us before God's throne,
To live, and love, and praise
The great eternal three in one
Through everlasting days.
Oh! for a rich supply of love,
That we may be like Thee;
And always live way above
Hatred and enmity.
The world will sink beneath our feet,
With all its noise and show;
If our union is complete
With Jesus here below.
Resigned to all our suffering here,
Like our great Living Head:
How lovely, will his face appear,
When all our foes are fled.

January 25, 1902.

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## ON THE DEATH OF A NEIGHBOR, DEC. 1900.

Our friend; and neighbor disappears,
His face, we'll see no more:
Nor hear his voice, in mirthful cheers,
To children round his door.

His body dead, his spirit fled,
Into the world unknown:
To be by saints: or demons led,
Unto its final home.

We yield to God's, supreme decree,
And die, at His command:
And then we shall, Christ Jesus see,
And in His presence stand.

Rejoicing in His, holy love,
Or shrinking from His eye:
We'll spend eternity above,
Or else forever die.

## THE GREAT FAMILY ABOVE AND BELOW. EPH. 3rd AND 15th.

Thy children Father worship Thee.
The God that fills Eternity:
Who sees our hopes, and knows our fears.
Our secret thoughts, and joys, and tears.
Thou Father of one family,
In Time, and in Eternity:
Thy Kingdom comprehends the two.
None are excluded from thy view.
Most surely thou will not forget,
Those who are in the battle yet:
But when to thee, for help they cry,
To them be thou forever nigh.
Help them to gird thy armor on,
And fight the battles of thy Son:
So as the victory to obtain,
And leave his foes, at his feet slain.
Display thy strength, in our weakness:
And prove to all the completeness,
Of thy almighty, saving grace,
In filling us, to see thy face.
Part of the family here below,
Traveling through this world of woe.
Are fit subjects, of our prayers,
Because they are salvation's heirs.
The other part, is gone before,
Safe landed on the happy shore.
For them we do not pray, but raise,
Our thankfull songs, in grateful praise.
Their battle's fought, their race is run,
But the two families are one:
And glory ends what grace begins.
When Jesus saves us from our sins.
Father thy children here on Earth,
Are tried, and tempted from their birth:
As soon as they are saved by grace,
And start to run the christian race:
Satan their efforts, then resists,
Because their way, with his conflicts:
If they walk humbly, with their God.
He's sure to spread, his snares abroad.
To catch, to persecute; and tear,
The christians, that he can ensnare.
Thy promised blessing Lord, we crave,
That he may not our soul enslave:

But leave them free to love and pray,
For those who take, our peace away:
Thou canst satanic wrath restrain,
Or let the devil work in vain,
For any good it does to him,
In driving people into sin.
To purify thy church; for thee,
These persecutions it must see:
Father thy holy will be done,
Let thy blessed kingdom come:
Keep us from sin, for ever free,
So shall our walk be close with Thee. January 15, 1902.

## ON INFANTILE JUSTIFICATION.

**A Few Thoughts on Infantile Justification and Its Consequences, Founded on the First of Corinthians, Fifteenth Chapter and Twenty-second Verse.**

Every one of these tiny little vessels, floating upon the sea of glory, is now and ever will be perfectly full of bliss. If we go to the sea for water with a vessel no larger than a woman's sewing thimble we can fill it, but it contains but little. This little is, however, abundantly sufficient to make its recipient infinitely happy. And he whose vessel is as capacious, comparatively, as a thousand hogsheads can fill it without diminishing the source whence he obtains his supply. Glory, glory. Then, Christians, expand your vessels by grace.

Order is Heaven's first law,
And this confest:
Some are, and must be,
Greater than the rest.
But who infers from hence
That such are happier,
Shocks all common sense.

—Pope.

This is a broad and comprehensive subject, and it fully demonstrates the perfection of the great work of the atonement which Christ accomplished by His life, death and resurrection.

L. OF C.

First. We notice this is a perfect work; nothing is done that might have been omitted, i. e., no superfluous work; nor is anything left undone that was necessary to do to complete the reconciliation of a holy, just and offended God, with His rebellious creatures. Mark the words of the text: "For as in Adam all die, even so in Christ shall all be made alive." Nothing can possibly be farther reaching in its effects on the human family, extending as it does from Adam down to the very last of his posterity, and proving that none can be finally lost for Adam's sin, and proving also the fact of infantile justification by the blood of Christ. Therefore all children who die in this condition are now, and forever will be, perfectly safe and infinitely happy, so far as their capacity for containing happiness permits. For David declares: "The fruit of the womb is our Lord's reward."

Jesus saves all, without any exception, all who die in a state of infantile innocence. Mark the words of the inspired writer: "But sin is not imputed when there is no law." Romans 5-13. Again, First Epistle of John, 3-4: "For sin is the transgression of the law." Either of these texts prove that God does not impute or charge sin to infants who have not passed the limit of infantile nonresponsibility. Just think of this. Countless millions die in this state, and not one of them is lost. There never was and never will be an infant in hell.

Second. It is exceedingly comprehensive, inasmuch as it includes not only infants, but also all the other members of the human family; and yet

it does not prove universal salvation, but negatively it denies it, while it proves universal redemption. The inspired writer penned the words of the text in connection with his explanation of the great doctrine of the Resurrection, and proved that as a necessary result of the resurrection of Christ the bodies of all human beings will be finally raised from the dead. Verse 23d of 15th of Romans: "But every man in his own order, Christ the first fruits," etc., etc.

Jesus Christ, who is our ever living and officiating High Priest before the throne of God, presents His own identical, resurrected, human body, which died upon a Roman cross in the presence of God, men and women, angels and devils, as the first fruits of the final and complete resurrection of the entire human family, and thus fully demonstrates His almighty power and ability to raise the bodies of the human family from the state of natural death, no matter how long Death may have had dominion over them; he will finally be compelled to relinquish his prey. For "there shall be a resurrection both of the just and the unjust." But a considerable interval of time will elapse between the two. When the limit of infantile nonresponsibility is reached (which is known only to God, as no certain age is, or can be, fixed to determine it) then that individual is held responsible for his words and actions in the sight of God, and not till then. And this responsibility is in exact proportion to the light and privileges he or she is favored with. Now, hear the words of inspiration on this point:

"There is none righteous, no, not one, for all have sinned and come short of the glory of God." That is, none who have outlived their infantile nonresponsibility can be justified in the sight of God on the ground of a perfect obedience to a perfectly holy law. Inspiration declares there is not so much as one.

But "Blessed be God," inspiration also declares; "The just shall live by Faith." That is, by a personal trust in Christ, for justification in the sight of God on the ground of Christ's righteousness combined with His blood and death, which He shed and suffered for me, and not on the ground of my life or obedience to God's law, which at the best are, in God's sight, full of sin and imperfection. That is, having been slain by the law, which serves as a schoolmaster to bring us to Christ, they shall be raised into spiritual life and union with God by this justifying faith in Christ, Who alone can save, not only infants, but also all who have outlived their infantile nonresponsibility. Therefore, those who chose their own ways, rather than God's ways, can never be saved. For Jesus tells us: He is the way, the truth and the life, and He is in the Father, and the Father in Him.

Moreover, He declares: If any man will be my disciple, let him deny himself, take up his cross daily and follow me. But if they love their own ways and sins better than God's ways, they never will come to Jesus and trust in Him; never in humble but justifying faith, which is indispensably necessary to form and cement the union between the

Son of God and themselves, as the branch is united to the vine, and therefore they never can be saved. It is no little thing to be a Christian, but remember, infinitely better, that we had never had the gospel than having it to slight, neglect or reject its gracious invitations.

In conclusion, there are a few thoughts in relation to this subject which I wish to communicate because it is greatly to our interest to keep them prominently before our minds.

First. Think of the vastness of that perpetual stream of infantile spirits, which is constantly swelling the glories of our Redeemer's kingdom. It extends from Adam to the very last of his posterity, throughout all the ages of Time. It comprehends all classes of the human family.

In all parts of the world it represents the most depraved, ignorant and barbarous savages; also all civilized and enlightened Christian nations. From the Esquimaux Indian of the North to the Patigonian and the Tierradelfuegoans of the extreme South in America. From Egypt and Algiers in the North to the Cape of Good Hope in the south of darkest Africa. From Japan, in the extreme east of Asia, to Iceland in the west of Europe, and from all the islands of all the seas in the world, they come. They come, a mighty phalanx, a never-ceasing, but ever flowing stream of infantile spirits, justified in the sight of God by the blood of Jesus Christ, His Son. They come from heathen, pagan, infidel, nominal Christian and true Christian parentage. From all the Christian societies or self-

styled churches, and all outside of these societies. What a comforting thought this is to the bereaved Christian parent. My dear child is gone to be with Jesus. Oh, how sweet the thought, to be forever free and safe from sin and pain and death. Another diadem to bedeck His crown of many, many, many stars.

Their coming is fulfilling God's promise to Abraham, Genesis 22nd and middle clause of 17th verse.

The second thought is very different from this, and proves that these texts, taken together, afford no consolation to the Universalist. But are fraught on incontrovertible fact, namely, that infantile justification is abundantly proved by both the Old and New Testament. This being true, it follows as a necessary consequence that every human being is, in the first stages of his existence (after his natural birth), in a justified condition in the sight of God and that none will ever be punished, either negatively or positively for Adam's sin, neither excluded from Heaven or shut up in hell. But the condemnation will be light is come into the world. But you rejected it. In the case of the heathen the internal light of conscience; in the case of Christians the light of revelation in addition to conscience; also in the case of the Jews, before the incarnation of Christ, who enjoyed a partial revelation. Under the head of the heathen may be included some of those blinded by the infernal smoke of Mohammedism. The heathen, who regards not the dictates of his conscience and thereby resists the strivings of God's

Holy Spirit, for there is a measure of the spirit given unto all men, and the conscience is the medium He uses in their case, and except they repent will go down into the grave under the cloud of self condemnation. But the thickness of that cloud will bear no proportion to the cloud of Divine wrath which will overwhelm the sinner who rejects or neglects the invitation of the Gospel; terrible thought what is the condition of the Christless professor in hell? Ans. He sees clearly then, that he was redeemed, and at one time of his earthly life, justified, but refusing to surrender himself to Him who redeemed him, he is now lost forever, and the worst of all is he did the awful deed himself. For God entreated him in every possible way to turn from his sins and to trust in Jesus Christ for Salvation. Repent of and forsake sin, and trust in Jesus for forgiveness of the same is the Divine order.

**Recapitulation—Condensed.**

This subject Divides Itself into Three Distinct heads, each of which is the necessary and certain result of the same cause, which cause is to be found in man's fall from innocence in Adam and his redemption by Jesus Christ.

First.—In relation to the resurrection of our natural bodies from the dead, this result is absolute and unconditional, that is, nothing that we con do, or leave undone, can possibly prevent it or change it, for in the fall of Adam the seeds of mortality were sown by Satan in the fountain head of the human family and the inevitable result is that by nature death obtained dominion over all the sons and

daughters of Adam and "it is appointed unto all men once to die."

But the power of Jesus to imbue with new and immortal life far transcends Satan's power to kill, no matter how long death may have had dominion over the natural body when Christ commissions His arch Angel to sound the trump of God, he will be compelled to relinquish his prey and Christ will of the identical material, which entered into the composition of that body, form a new spiritual body, so that it will be really the same body, but wonderfully changed in its organic construction; the mortal will be raised immortal, and perfectly adapted to all the circumstances and surroundings of its future existence, whether it be happy or miserable. He who dies in Christ will as the result of his union with Him, enjoy eternal life in Heaven. But out of Christ, or in an unjustified state under the economy of either the Law or the Gospel, he will still be raised immortal or incapable of death, but will be driven from the presence of God into outer darkness and will never enter into eternal life, for this eternal life is to be found only in the Son of God. "In Him was Life," etc. Note eternal life, which literally interpreted, means life without beginning or end, and this is in Christ alone, for Christ is God, but He communicates this glorious life to all the justified. And this eternal life is a very different thing to immortality, which only means without end. Some of the changes which will be effected in the new body are implied by these texts of scripture. First it will be a spiritual body. St. Paul says: "Meats

for the belly and the belly for meats; but God shall destroy both it and them." Again, flesh and blood cannot inherit the kingdom of God.

Again, Jesus says: "In Heaven they neither marry, nor are given in marriage," so we see the new body will not be furnished with any of the organs necessary for eating, drinking or marriage, but will be perfectly adapted to the higher or lower plane which it is fitted to occupy.

Second.—The same cause, that produced the impregnation of the fountain head of the human family with the seeds of mortality which finally results in the natural death of the body, affects also the death of the God-like spiritual nature of man, hence the need of its being. Begotten again by the Holy Ghost to effect the restoration of that spiritual life. "So in Christ shall all be made alive." And the same Christ restores this spiritual life by His own quickening spirit.

Now these self evident facts necessarily involve Infantile Justification, which, like the fact of the universal resurection of the material body of man, is absolute and unconditional, for facts are immutable. Thank God this is so.

But Third.—Those who pass the point of infantile justification are placed in very different circumstances to infants; and their present justification and final salvation are both conditional and depend entirely upon their conformation or their nonconformation to the Divine Law of that Dispensation in which they lived. "For there is a manifestation of the Spirit given unto every man." This

proves that the heathen are eligible to salvation. Therefore, this class includes all who are accountable in the sight of God for their words and actions. Heathen or pagan Jews under the Mosaic dispensation and Christians of all names and denominations. Now God speaking of this class who are under the Law, says: "There is none righteous; no not one." All, both Jew and gentile, are under the condemnation of a broken Law, guilty. That they may be saved by God's free grace in the gift of His son. Question. How can these persons avail themselves of the gift. Answer. By repentance; and if favored with the light of divine revelation, repentance first and faith in the revealed word of God in the case of the Christian, "The just shall live by faith." Justifying faith cements the union between Christ and the penitent sinner who trusts in Jesus Christ.

Repent and believe the gospel or trust in Jesus for the forgiveness of sins, that are past, is the divine order. The reverse of this order, or believe and repent, promulgated by some professing disciples of Christ to the contrary notwithstanding.

It is, however, granted that there must be a nominal faith to work repentance, for a man must believe he is a sinner before he can feel the burden of his sins, and he must feel this before he will seek relief in Christ. This is all right as far as it goes, for it works repentance (and if this repentance leads to turning away from sin and giving it up, it will be) unto life eternal to that soul who throws itself upon God's mercy in Christ by a humble trust or faith in Christ, for the forgiveness of my own per-

sonal sins, and any faith short of this last named faith is not justifying in the sight of God. A mere nominal faith that Jesus Christ is the Son of God never united any soul to Christ and never will lead to salvation if it stops at this. Devils and wicked men who are all enemies to God go this far, but this faith works no change in their condition, and as to baptism, the baptism of the Holy Ghost, saves and introduces into the true Christian church, and this baptism is the result of justifying faith in Christ.

## UNION OF THE DEITY WITH HUMANITY IN JESUS CHRIST.

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**Remarks on the Sixth Verse of the Fifth Chapter of the First Epistle of St. John.**

This is He that came by water and blood, even Jesus Christ, not by water only but by water and blood. And it is the spirit that beareth witness, because the spirit is truth.

He, the incarnate God, Immanuel, that came by water and blood, so that he is a real and perfect human being, or man, and this same man, Jesus Christ, is so imbued with divinity and absorbed by the very essence of Deity, that he who saw Him while on earth in His human nature, saw God, the Father. For he made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men; and yet being in the form of God He thought it not robbery to be equal with God. Oh, what wonderful humiliation and love and all to save our souls from hell, and will ye reject such love and choose death rather than life, procured by the blood of such a dear friend as Jesus, and offered to you free gratis. Yes you will, except you turn from your sins and forsake them and trust in Jesus to clothe you with His righteousness; for He, the only begotten of the Father, full of grace and truth is the Christ or the anointed of the Father to give Himself for a voluntary, vicar-

ious sacrifice for the sins of mankind. He, the only begotten (Son of God) came by water and blood. This proves He came into the world by the process of a natural birth, and is a real man, and this fact is confirmed by the witness of men, which witness we receive. But the witness of God is greater than the witness of men; and this is God's witness. "This is My beloved Son in whom I am well pleased," the third chapter of St. Math. and seventeenth verse. And to these facts, relating to the true nature of Jesus Christ, the three persons of the Godhead, to-wit: The Father, the (word or Son), and the Holy Ghost, bear record in Heaven; for the word in His human nature is no longer with us on earth (but the Holy Ghost is), and these three are one, that is one God.

And the baptismal water by which we are received into the visible church on earth, and which is a sign or symbol of the cleansing influences of the blood of Christ when applied by the Spirit in Holy Ghost, baptism to the guilty soul of the penitent sinner.

Now the water and the blood which flowed from the wounded side of the Son of God and the supernatural manifestations of God's justice and power at that time and place all agree to establish the same fact. And this fact is, that Jesus Christ, is a real man, and yet He is the real Son of the only true and eternal God, and that He actually died upon a Roman cross, a vicarious and voluntary sacrifice for the sins of the whole human family; but being so imbued with or enshrined in Divinity or

Deity it was impossible for death to retain his hold on Him after the purposes for which He died were accomplished, so He rose, His own body, triumphantly from the grave, and became the first fruits of them that sleep the sleep of death; and in His victorious spiritual body he ever lives, our great interceding and atoning High Priest and sacrifice. In Heaven, Amen. Thank God.

Remarks: It is known to most Bibical scholars that this seventh verse has been the subject of much controversy; also the last clause of the eighth verse. I see it is omitted in about 8 or 10 MSS and cited in about 15 or over, some of which are accounted the most correct, and they are the most ancient MSS. But the facts recorded are certain and sure. "God was in Christ, reconciling the world unto Himself" in the great work of the atonement. I regard this truth as the foundation of Christianity. Destroy this foundation and you have nothing left but a human sacrifice which is inadequate to the demand of an infinitely holy law, that man had transgressed.

## ON THE DIGNITY AND CONDESCENSION OF CHRIST.

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**The Restoration of Man and Irrecoverable Fall of Angels.—A Few Observations on the Sixteenth Verse of the Second Chapter of Hebrews.**

Paul, speaking of Christ, says: "For verily He took not on Him the nature of Angels, but He took on Him the seed of Abraham." That is to say Jesus Christ, being by His own inherent right of progenitorship, equal with God, the Eternal Father, and thus highly exalted above all created beings, even Angels did not take upon himself the nature of Angels, but He took man's nature, who was a step lower than Angels, notwithstanding some of the Angels were fallen and in a ruined condition, He passed by them to redeem man.

Possibly fallen Angels had no outside agency brought to bear on them to tempt them to sin, and this may have been one reason why the Son of God pursued the course He did in relation to this matter. God never does anything without a just reason for His act, (this reason is, however, known only to himself), but it is certain that it was a love of pity and not a love of complacency which prompted Him to redeem man from his fallen and ruined condition, for He witnessed the whole procedure of man's temptation by His inveterate enemy, the devil, in the Garden of Eden. He saw His lovely, innocent crea-

ture assailed by His own terrible foe and the sight moved His pitying love, and this moved His almighty power and from His shining throne above He flew to our relief. So that the devil not only sinned himself but was the means of leading man into sin. But how came satan to be such an enemy to God? For God made him; yes, but He made him an Angel and not a devil. As far as Angels and men are concerned it is certain that God placed both Angels and men in a state of probation, or trial, under a specific law and command, with full power to obey or transgress and what creature dares to question His sovereign right so to do. But we learn from inspiration, to-wit: Rev. twelfth and seventh verse. That there was war in Heaven. Now it was undoubtedly in allusion to this circumstance that our Saviour refers in talking to his disciples whe nthey said, "Lord, even the devils are subject unto us, through Thy name." And Jesus said: "I behold Satan as lightning fall from Heaven." Luke, 10:17 and 18 verses.

I have no doubt but the very same being who under the title of Michael, the archangel, fought with Lucifer, the son of the Morning (that is the morning of creation), but who is now the prince of power (or legion) of the air that surrounds our world. The spirit that controls the sinner, the devil, I say the very same general who on that occasion led the armies of Heaven to victory over Satan and his host, is now the captain of our salvation. Thus we see that half as many Angels rebelled against God as remained faithful in their allegience

to Him. And this one-third of Heaven's inhabitants were by the Son of God, hurled over the battlements of Heaven into outer darkness forever excluded from the light and presence of God, and all this took place long before the world we now live in assumed its present form; but while it consisted of a conglomerated mass of material of which it is now composed, entirely surrounded by a dense cloud of smoke and steam or vapor, which completely prevented the passage of a single ray of light. Now the fallen Angels came in contact with this mass when passing like lightning through the boundless realms of space, and found in this mass of fire, water and all other material of which our planet was composed a very suitable abode for fallen and unhappy spirits, and it appears that after the change wrought by God in the first five days or rather indefinate periods of time. For remember, then there was no sun visible to make days, such as ours now are. I say after the first five days of creation, before God made man, which He did in the evening of the sixth day, Satan and a part of His host took up their abode in the atmosphere surrounding our world. For their prince was present to tempt Eve in the Garden of Eden very soon after she was made. How it must have wrought up the inherent malice of Satan when he saw the beautiful creatures God had made and the beautiful garden he had placed them in and contrasted their condition with his own. You say, How do you know all this? I answer: I find it all plainly recorded in the first chapter of the book of Genesis, which God

must have revealed to the writer, probably Moses, while on the mount 40 days. For there was not a man living to witness the creation. But the witness of God is greater than the witness of man. This subject, when studied under the influences of the Holy Ghost, can scarcely fail to produce sentiments of humble adoration, of fervent and sincere love and entire confidence in our souls toward our great Deliverer. In fact all these graces or gifts of God, and many others, will certainly result to us, being made sure by the immutable promises of God himself, while we exercise justifying faith in his Son our Saviour. Our first impression is the dignity of the person of Christ. I refer you to the first chapter of St. Paul's epistle to the Hebrews which effectually proves His infinite superiority to Angels; in fact His Godhead for it proclaims Him to be the creator of the Heavens and the earth which includes the whole of the stellar universe. Poor, weak Christians, that omnipotent arm of Deity, is entirely able to sustain and protect you, lean upon it. Oh, lean upon it always, but especially in times of danger, temptation, pain and trials.

Our second impression is the wonderful condescension and love of this august being.

Oh, for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak.

The love of God in the entire work of Redemption, necessarily transcends the utmost stretch of human thought, for it partakes of His own nature,

it is His darling attribute; God's love, like Himself, is a fathomless abyss, an ocean without bottom or shore. But please do not forget that while His justice is His strange work, it balances with His love in the person of His dearly beloved Son, while that son hung upon the cross for our sins. Just here I would make an appeal to the unregenerated, and to all those who seem to care for nothing more than church membership and rest with a nominal profession of Christianity in connection with what they imagine to be the visible church, but which is in reality a society of professing Christians. These churches or societies are represented by the net in our Lord's parable which contained both bad and good fishes, and the bad fishes are those contented with the name of being united with them, no matter by what name these societies may be called by others, or by what name they may choose to call themselves; these things will make no difference in the final decision of the Son of God. They may say, Lord, Lord, have we not prophesied or taught in Thy name and in Thy name cast out devils, and done many wonderful works. But Jesus will say I know you not, for I see you do not reflect my image, but the exact likeness of your Father, the devil, because ye have not been begotten again or born of the spirit into my kingdom, and his servants ye are whose works ye do, go ye therefore unto the generation of your fathers, they shall never see light. Now depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

This is the truth and nothing but the truth, and

it is at our peril that we conceal or hide it for it is the inevitable consequence of rejecting such love as this.

One remark more and I will dismiss the subject, leaving it with you.

Those whom we love the best we generally treat in such a way, if possible, as to secure and retain their love, sometimes, however, our love is not reciprocated and oh, how bad we feel, and can we be so ungrateful to our most loving friend as to withhold our affections from him who died in our stead, that we might not suffer eternal death, but have eternal life in him. Yes we can and do, as long as we are contented to remain in an unregenerated state. Moreover those we love the best, we think about the most, and thoughts lead to words generally. What shall we then think of those professors, who scarcely ever name the name of Jesus, they can talk about anybody and everybody but Him, or what shall we think of those congregations who can go to church and after perhaps making some remarks on the speake's talents, have nothing more to say on the subject of religion but at once begin to talk about the weather, business, politics or somebody's foolishness or misfortune.

## ON THE DEPTH OF HUMAN DEPRAVITY.

**And the Divine Plan of Rescuing Man From His Fallen Condition.—The Fortieth Psalm and First Three Verses.**

In dealing with this subject we shall endeavor, as much as possible, to avoid all superfluous language, and to come in the shortest and most effective way to the truth that our ability will permit, and may that truth, under the guidance and influences of the Holy Ghost be made a lasting blessing to our souls. All the glory shall be ascribed to our great Redeemer, for the vault in which this treasure is deposited is indeed a very weak earthen one. David in the language of the text borrows a figure from a very painful incident in his life, namely his taking refuge in a cave when pursued by Saul, and he uses this circumstance as a figure to represent his terrible condition in the sight of God as a sinner after his fall in the matter of Uriah the Hittite, and he gives a full description of his spiritual condition at that time in the 38th Psalm. This figure, however, represents him as a penitent sinner, and in this condition he said: I waited patiently for the Lord. Patience and importunity in cases of this kind are inseparable and indispensable.

The unfortunate widow was very patient and she was successful. The penitent sinner should remember this and act accordingly. Poor sinner,

don't give up the plea, Jesus, thou hast died for me. Press it home to the great heart of God, and trust in his atoning blood. Make a clean surrender of your body and soul, time, talents and affections to the redeemer, and He is yours and in Him eternal life, glory. Waited patiently for the Lord, and He inclined unto me. See the results of patient perseverance. What stupendous mercy and wonderful condescention in God is illustrated by this figure. Just think of it, the figure is taken from two persons in conversation, surrounded by a tumultuous concourse of people, and one bends over and inclines his ear to listen to what the other has to say. And will the Holy God listen to the cry of the sinner? Yes, indeed He will if he is penitent, for He heard David's cry. But remember it was a real cry, not a careless indifferent request. Illustration: Just suppose two men come to you to ask relief. One of them gave you to understand in a very ostentatious manner and with many assumed airs, that having more important business to attend to he had but a short time to spend with you, but if you saw fit to give him a trifle he would condescend to receive it. In like manner prays the worldling. The other man, whose destitution was plainly visible, came with tears running down his cheeks and trembling with helpless weakness and emotion, begged for a morsel of bread to sustain for a brief period that life, which was fast ebbing out.

Would you not certainly reject the former and relieve the latter. Just so in the case of God's dealings with sinners. Cry, denote the humble and

sincere request of a sin-sick soul, that comes crushed into penitence by the load of all his sins on his guilty conscience and pleads the blood of Christ at the foot of His cross for mercy. But God not only heard David's cry but He granted his request by bringing him up out of the horrible pit and out of the miry clay. This figure is a fine illustration of the condition of all those who are under the condemnation of a broken law, unsaved by grace.

Now in the first place we will note a few of the horrors of this pit and then the only way to get out of it.

First, this pit is horrible on account of its depth. Just think of the condition of man before he sinned and compare it with the condition of the sinner today.

How vast the distance that separates the two; God and man were originally on the most friendly and intimate terms. God beheld His beautiful and innocent creatures, they were altogether lovely and drew forth from their maker the love of complacency for He pronounced them very good. God looked upon this crowning work of His creation and they reflected His own image as a mirror reflects the countenance of him that looks into it. But now when He looks upon the carnal man what does He see? Oh, horrid thought. Instead of His own image, He sees the image of the devil, reflected in his thoughts, words and deeds. He is full of rottenness and corruption; his "heart is deceitful, above all things and desperately wicked." Terrible, but true as the gospel.

Sinner, this is your condition to-day. Do you realize it? Do you think within yourselves, I certainly must, and will, attend to this matter soon. But go Thy way for this time. When I have a convenient season I will call for Thee. What if the edict should go forth from the throne of omnipotence before another Sun: "Thou fool, this night shall thy soul be required of thee." But this pit is not only horrible on account of its depth, but also on account of its danger. It is very closely connected with another pit; that is to say, the pit of Hell, which is infinitely more horrible, and from which there is no escape. Terrible thought; the careless sinner is every day gliding nearer and nearer to this awful precipice, but he does not know it, for he cannot see his danger, because he is spiritually blind, until it is too late, except he opens his eyes to let in the light of divine revelation. For God is angry with the wicked every day. If he turn not from his sins He will cut him down, and who can say when? For even Jesus cannot save him in his sins; and the sinner who is most happy in his sins is in the most danger.

Moreover, this pit is horrible on account of its darkness.

Dark, dark, dark, I still must say,
Amidst the blaze of gospel day.

Oh, how awfully dark is the unregenerated mind in relation to spiritual matters. Just imagine a man in such a pit as I have been describing, constantly exposed to the awful danger of falling into the fathomless abyss of Hell. The terrible

lake of fire and brimstone, and that man in utter and complete darkness. For he is totally blind; not a ray of light ever enabled him to perceive his danger or surroundings. How terrible would the condition of such a man be, and yet this is precisely the condition of the careless sinner, for he is led blindfolded by the Devil. But this terrible place is rendered still more so by the fact that it is a pit of noise or confusion. Now, there are five distinct noises that forever torment the inmates of this horrid pit or den. And, first, we notice the terrible din of the World is ever ringing in the sinner's ear to prevent him from attending to his spiritual interests and the whispers or suggestions of God's spirit. The World comes in and claims the sole right to all the powers of his mind and body, including his affections. But Jesus says: "If any man love the World, the love of the Father is not in him." Just think how men will plan and labor, night and day, Sabbath and working days, for its wealth, and if perchance gold should be discovered in some new place, what an astonishing excitement it creates. Men will risk their lives to get a chance to get some of it. Is it not because they worship it? In fact, almost everybody seems to pant with excitement for the wealth of this World. How foolish, when we all know that "we brought nothing into this world, and it is certain we can carry nothing out." And some are in eager pursuit of its power, honors and praise in the shape of office and position in society; and still there are others who are in hot pursuit of its pleasures—

mostly young people, but some of all ages. Some care for nothing as much as parties of vain and trifling persons. Some choose the dance, the theater, the opera, the race track. Others can see nothing so desirable as drowning their intellectual and moral nature in dissipation, drunkenness and debauchery, and many other kinds of vain and sinful amusements, which serve to gratify the carnal man and operate against serious thoughts on the subjeect of religion. For these worldly pleasures, like a tempestuous wind drive away the good grain of serious thoughts on religious subjects. Furthermore, Satan, of whom we shall speak more particularly hereafter, uses the World in this way as his agent. Hence the noise and confusion that proceed from this source. But there is also the noise of the Flesh. This is, indeed, a close enemy, and ever present to prevent the sinner from turning away from his sins and thus prevent his coming to Christ for salvation. The Flesh also is another medium through which Satan operates very successfully. In respect to the Flesh, it seems to be the favorite medium with him and proved very effective in the garden of Eden. He attacked the man through the woman, and he still tempts to the gratification of Flesh lusts, desires and appetites. This noise is very attractive to the sinner, and it frequently disturbs the peace of the Christian.

Then in this pit there is the terrific noise of the Devil himself, aside from all these agencies, for he has direct access to the human heart. In this direct way he attacked Jesus Christ. (In this case

he could not attack the Saviour through a medium which had no existence in him.) He failed completely, thank God. This was a glorious victory gained for us. Sometimes he tempts the preacher to make a display of his eloquence by charming his hearers with the flowers of rhetoric, which is entirely inconsistent with the solemn seriousness that should characterize the delivery of a message from God. And in this and many other ways he lulls the people into carnal security. Terrible thought, men and women, fast asleep in the arms of Satan, who is fast hurrying them to perdition. Sometimes he works up the most terrific storms of anger, malice and revenge, and induces men to take each other's lives, and then end their own existence. And all these things sometimes take place in our immediate neighborhood.

But there are two more very different and distinct noises that torment the inmates of this horrid pit and constantly disturb his treacherous and dangerous peace, and if he will only heed them and take warning they will work to his advantage. Now the Devil completely changes his tactics, for he tries to drown these noises with the din, din, din of other noises, or to stifle them with his deceitful suggestions.

The Law is the first of this class of noises which rolls like peals of thunder through the conscience of the sinner, especially in his awakened condition, if possible to arouse him from his lethargy or sleep. "Cursed is everyone that continueth not in all things which are written in the book of the Law to do

them. The word "law" includes the law of that dispensation under which they lived, combined with the Moral Law or Decalogue (if they had it) and the Law of Conscience in all cases. For as soon as personal responsibility begins conscience works. Sinners, have you in every particular obeyed this Law? If not, the curse of God rests upon you. "Be sure your sins will find you out." Depend upon it, no man is justified in the sight of God by the law.

Last, but not least, is the noise of Conscience, that faithful monitor which God has placed in every human breast; that still, small noise which seems to whisper in the ear, "This is wrong to do this thing, or not to do the other thing." It is sin in both cases, but if we heed not the warning, it finally sinks into silence, so that the hardened sinner's conscience becomes "seared as with a hot iron." If the alarm is set to wake the sleeper at 5 in the morning, it is effectual in the first instance, but if he goes to sleep again it is not so effectual next time, and soon ceases to wake him at all if he does not get right up when he hears it. Just so with conscience. All the former voices will finally be quieted, but Conscience will never die. In Hell it will be the worm that never dies, but constantly upbraids the lost soul with the thought, you would not heed my warnings in time, and now it is forever too late. You have brought all this ruin upon yourself. Oh, the pendulum of Eternity ticks always. To the Christian, Conscience is a faithful friend. I have endeavored to express the Christian's esteem for Conscience in the following lines:

Quick as the Eagle's piercing eye,
The near approach of sin, to see
That I may to Thy bosom fly,
Lord, let my Conscience ever be.

But again, there is another thing that adds to the horrors of this pit. Its bottom consists of miry clay, and the more a man tries to get out, the deeper he gets in, for there seems to be no bottom to it, and no man ever got out of his carnal state with his own righteousness. Many try, but no one ever did or ever will succeed. It is evident if he ever does get out he must have help from some friend at the top. Now this friend is the Son of God, and he looks down at the sinner in the pit, and, Oh, what a look of pity and compassion. The Rock of Ages at the very mouth of the pit on an errand of mercy. A man in such a literal pit as I have described would need some strong, immovable fixture near the edge of the pit, whereunto to attach the rope by which he hoped and expected to be drawn up out of it. This Rock is Christ and the ropes are His promises. Now, these ropes are let down into the pit by the friend at the top. But do you not see, they may be let down and drawn up a thousand times and not bring a person out except the people in the pit take hold of them and hang to them? Ah, sinner, every time you hear a gospel sermon, these ropes are dangling about your ears. But there is a limit to the number of gospel opporunities. "For he that hardeneth his neck shall suddenly be destroyed, and that without remedy." But how, you say, can we connect ourselves

with these ropes or promises? Take notice. As the rope connects the man in the pit with the rock. Even so the promises connect the Redeemer with the redeemed as soon as he attaches himself to them; but not before. And this is why so many of the redeemed are not saved. And this is the sinner's part of the contract in striking the bargain for salvation, to which God sets the seal of His spirit. Now then, as hands are to the body, so is faith to the soul. The man in the pit may grasp the rope with a trembling hand, but if he hangs to it he will be drawn out. But not if he holds the rope with one hand and his treasures in the pit with the other, as Mr. Spurgeon's man did. But let the true penitent turn for encouragement to Isaiah 1st. chap. and 10th verse. Then let him lay hold of one of these ropes with the trembling hand of humble trust.

First. "When ye pray for a blessing, believe that ye receive it, and ye shall have it."

Second. Believe in the Lord Jesus Christ and thou shalt be saved.

Third. He that believeth in the Son of God hath everlasting life.

Tell God in your own plain way that you expect Him to fulfill His promises even to you, for you trust alone in the all meritorious blood of His dear Son for the forgiveness of your sins, and you expect him to fulfill His promise by granting you the seal of His spirit to witness, with your conscience, that you are born of God into the kingdom of His dear Son. But some poor sinner might say,

Oh, it is so dark in this place, and my eyes are so weak that I can scarcely see the rope or extend my hand to take hold of it. To all this Jesus replies: I send you my word for a heavenly light, and my ministers to assist you to take hold of my promises. But you must do the trusting yourself. Therefore, I say, be strong, yea, be strong. Then ye say ,Oh, Lord, Thou hast strengthened me, but now open Thou my eyes that I may see Thy salvation, and Jesus, presenting Himself to his soul, says, Behold the Lamb of God which taketh away the sin of the world. The man believes his words and instantly passes from spiritual death into spiritual life. Even so David went up and was landed upon a Rock. "And He set my feet upon a rock." Quite a different place from the miry clay of the pit, now let me tell you. There is but this one rock, which is Christ, unto which you can anchor your soul. Trust not in the treacherous sands of self righteousness, for

Christ is the way, and He alone,
The only way, for sinners known,
The only way to sinners given,
That leads from sin and Hell to Heaven.

Keep on this rock, Christian; keep on the rock and we are safe. But the moment we step off we are in danger. It is very ungrateful, as well as unsafe, to presume on the mercy of God, to replant our feet upon the rock, when we wander off after the deceitful but fascinating flowers of worldly pleasures. David kept on the rock and God established his goings.

Quite a different thing this, to his former experience, as expressed in the 38th Psalm. He realizes now that his life and labor are not in vain; that he is winning his race satisfactorily, with a crown of glorious life in full view. Just so, the Lord establishes the goings of all those whose feet are planted upon the rock Christ by justifying faith.

And He hath put a new song in my mouth, even praise unto God.

New, indeed, to David, and vastly different from the songs he heard in the pit, which were often sung to the praise of his Satanic Majesty, the Devil, by many of the impious and unhappy creatures it contained. This new song is introductory to the song of the redeemed in Heaven, for it is the song of praise to our glorious Redeemer. Now, I fear many of my Christian friends are too much like myself, and find it difficult to join in the tune of this new and heavenly song, because we realize that we have but a meager supply of Christian joy, and the reason we have no more holy joy is because we failed to make a full surrender of our entire selves to Jesus. All for all. Jesus gave up all for us, even His life, and was made sin for us, that he might destroy both sin and its effects in us who believe in Him, by His death. Oh, wonderful love. He will certainly, then, give us joy according to His promise. For God having so loved us, how shall He not also freely give us all things promised? The fault is in us, not in Him. Have we not kept back part of the price? He certainly promises joy, as well as peace. I believe this to be

the truth, and the truth will always do us good if we heed and embrace it. Then we will not let the truth lie buried, but dig for it, and bring it to the surface. Let us, therefore, make a faithful and prayerful examination of our hearts, and may He who searches them aid us in our investigations. And this brings to my mind an incident related in one of Mr. Spurgeon's sermons. He says: "There was in my congregation a man who was a constant attendant at our church services for several years, and he would come forward for the prayers of the church whenever an opportunity presented itself. I talked to him and prayed with him many times, but could not understand why he could not obtain the blessing of a sense of salvation. At length he died without it and the secret came out. He had two wives." No comment is necessary to explain the reason for his failure to get salvation.

Many shall see it, and fear, and shall trust in the Lord.

David determined to make the change wrought in him manifest to all by his life, and the light of Divine Grace will soon grow very dim in that soul that does not let it shine forth in his life. He who keeps his religion to himself will soon have none to keep. Shut off the supply of atmospheric oxygen from the lamp and it goes out. This brings us to our last remarks on this all-important subject, which will be based upon the happy effect of pious example. David said, Many shall see, and fear and trust in the Lord. Christian piety is beautiful, but it sheds a light on society which reveals the hid-

eousness and danger of sin, its tendency to make the sinner fear. The first impression made by it upon the sinner's mind is, however, one of admiration. He observes closely the Christian, and sees him surrounded by a halo of grace, reflected from his life works, and he feels bound to respect him for it. Even if in his sensual nature he hates him (and if he is not too deeply sunken in the miry clay of the pit), he will not insult the true Christian with profane or indecent language. But this is not all, for he will perceive such a marked contrast between the true Christian and himself (even if he is a comparatively moral man) that he will begin to fear for his own safety. And this will induce him to seek a refuge from the danger to which he is exposed. In doing so he turns from his sins and turns to the Lord (Christ Jesus) for mercy and protection. Thus this great work of reformation is effected entirely through the medium of pious Christian example, and frequently without a word of expostulation or exultation from the Christian whose example was so effective. True Christianity is like the friendly lighthouse to the mariner, the light from which enables him to see where the rocks or sandbars lie hidden beneath the sea, and he frequently has to change his course to avoid them. This is a beautiful figure of the effect of true Christian piety on society. As I have before observed, many not only fear, but turn to the Lord. Brethren, every Christian society, or, if you prefer the term, church of professing Christians, should resemble so many cities, set on hills, whose light

cannot be hidden. And every professing Christian should be either a traveling or stationary beacon light in this dark world to save sinners from sin and ruin. If this were the case, who can calculate the effect upon a world that lies in the arms of the wicked one?

Just admit that the true standard of the visible church on earth is the same to-day as our Lord declared it to be in the parable of the ten Virgins, and only take all the Protestant churches of Christendom, get the sum total of their members, cut it in two equal parts, take one of these parts and let every member of the part taken make it a point of duty to make one convert to Christianity each year of his life, and to point sinners to Christ by his example and precepts; also to besiege the throne of grace daily for God's blessing upon his efforts. Now, let this go on, say, for twenty years in this way, and I believe the Millennium would dawn upon the next generation. For the churches would "grow in grace" and be numerically doubled in membership annually. In the way I have pointed out the Church Militant can move the arm that moves the world effectually, but the sword which achieves this great victory over Satan will not be a sword of steel, but the weapon will be the two-edged sword of God's spirit, and carnal professors of Christianity will share none of the trophies of this victory.

## ON THE CHRISTIAN'S RACE FOR GLORY.

**Hebrews, Twelfth Chapter, First Verse, and First Clause of the Second Verse.**

With a deep sense of our weakness and utter inability to do anything in the way of thinking, writing or speaking that will be acceptable to God and redound to His glory, unaided by the influences and guidance of His spirit, and therefore humbly relying upon God's promise to grant us these influences just when and where we need them in our investigations of His truth, we will now examine and endeavor to explain this text.

Various figures have been employed by the sacred writers to illustrate the passage of the Christian through the wilderness of this world from the time he escaped from the chains and fetters of his sins and stepped into Christ's spiritual kingdom by an act of justifying faith. The Christian's passage has been represented as a continual warfare between two great armies, led by two of the most experienced generals that ever lived, the Lord Jesus Christ and the Prince of Darkness, which is the Devil. But in our text St. Paul alludes to it under the figure of a race, and we shall now confine our observations as closely as possible to this figure of the track. There is evidently an allusion in it to the ancient Olympic games. St. Paul had some not very pleasant experiences in these, for he tells us that after the manner of men

he fought with beasts at Ephesus, and it is evident from his own words that he draws the figure he employs in our text from one of them, which was the game of foot racing. And it, like the other games, was immensely attractive. It was, I believe, of annual occurrence, and drew vast multitudes of the people to witness the exploits of the contestants and join in the festivities of the occasion. In our remarks on this figure we will endeavor to direct your attention to some facts relating, first, to the race course, and, secondly, to the racers.

In regard to the track. (1) that was prepared beforehand and not left to the choice of any of the racers, (2) and we presume prepared with great care and na little expense. (3) All real obstacles that could impede the progress or decrease the speed of the contestants were removed. (4) The track was made of the proper width, (5) and as straight and level as possible, and could not be changed in any way, either by the contestants for the prize, or the spectators, or witnesses. (6) At one end of the track was the fixed point (new birth) to start from. (7) At the other end was the prize (crown) hung up high and in the full view of the racers. (8) And every available place for a spectator to witness the contest was occupied.

Second. The second facts relate to the racers. They had to prepare themselves for the occasion by using every means they could to render their muscles (means of grace) strong and elastic, their joints supple, their spirits buoyant, their step light and easy (9). Moreover, sometimes they had to reduce their weight

of fat (to divest themselves of burdensome worldly business) and flesh by diet and exercise, and to practice those exercises daily that were best suited to strengthen those parts of the body which they expected to be taxed to the very utmost when the race came off. Also there were fixed laws to regulate the running of these races, and the racers had to observe them scrupulously, for some of the spectators or witnesses would be their judges, and he could not obtain the prize except he ran a lawful race. (10) In practicing to prepare themselves for the race they carried weights, but when they contended for the prize, which was a wreath of flowers or evergreens these were laid aside with their outer garments.

Having presented you with a picture of this ancient game of foot racing, as we understand it by the light of history, we hope it will make a sufficient impression on your mind to be retained, while we endeavor to show wherein the Christian's pathway through life in connection with the Church Militant is prefigured by it, and wherein his race for life eternal in that pathway should be the exact antitype of the running of this ancient race.

In the first place, let us carefully examine the race course. Brethren and sisters, I entreat you in the name and for the glory of God in your present and final salvation to remember that while there are many ways in which men and women walk, and each individual prefers to walk in a way that appears to be most suitable to his nature, and which is right in his own eyes, even in the visible church—yet God

has but one way selected for his children to walk in, and that way is the high way of holiness. Isaiah, the 35th chapter and 8th verse: "The unclean shall not pass over it." The wayfaring men, though fools, shall not err therein. No lion or ravenous beast shall be there; but the redeemed shall walk there. It is indeed a holy way, for Christ is the one and only way, and He says to His disciples: "Be ye holy, even as your Father which is in Heaven is holy." How beautifully the true Christian's race for life corresponds with the language of the text just quoted. Depend upon it, no man can serve two masters. Jesus says: "He that is not with me is against me." Now, this way is a high way and conducive to spiritual health. That soul that walks in the lower ways for the sake of worldly pleasures soon becomes sickly. It is also an old and established way, much older than the Christian era. The Patriarchs walked in it. Enoch walked in it, and God's people have been walking in it from that day to this, and this way is the track God has prepared beforehand for the Christian to run in. Mark you, he cannot choose his own way, but must give up his own peculiar ways and notions when these conflict with God's way, and run in God's racecourse if he ever wins the prize of life eternal, and this will require considerable exertion.

Again, it cost considerable to prepare this ancient track.

My beloved brethren, just think of the immense sum it cost our Redeemer to prepare this way for us. "For ye are not redeemed with corruptible things, such as gold or silver, but with the precious blood

of Christ. Now all real obstacles that might impede the progress of the ancient racer were removed. The greatest of all obstacles in the way of the sinner's salvation was the justice of God, and this is entirely removed out of the sinner's way when he trusts in the vicarious sacrifice offered up by the Son of God upon the altar of the cross, not only for the sins of the world, but for his own personal sins in particular, and for the remission of the same.

Dear Christian, this track is of the proper width, for He who laid it off is God himself. He calls it a narrow way, but he took care to make it wide enough for all to run in who are willing to contend for the prize, and He upbraids the people with the accusation: "Ye will not come unto me, that ye might have life." For Christ tasted death for every man. But there were bounds fixed on either side in such a way that no man can run in it with a bundle of sins upon his back. In fact, the gate that leads to it is so small that he cannot possibly get in with a sin attached to his person. However, when he does get in he finds it to be a blessed way, illuminated by the Sun of Righteousness, which darts a ray of joy right into his soul that causes him to sing:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress.
'Midst flaming worlds in this arrayed,
With joy shall I lift up my head."

Moreover, he finds it to be straight and level enough for all purposes of comfort, consistent with his speed in running, or growth in grace, so that

there really is no need of stumbling. And woe be to that man who tries to make changes in the track by teaching for doctrines the commandments of men (Mathew, 15:9) or in any other way places stumbling blocks in his brother's way, no matter whether that man be within the pales of the visible church or outside of them.

Again, at one end of the track was the point to start from. This was unalterably fixed.

Dear friends, the most important question is, Have we been begotten again by the Holy Ghost? Not have we been baptized with water? This is right as far as it goes, but it is not a saving ordinance. For if we have not been begotten of the Holy Ghost we have never been born into the kingdom of Christ, but are still in the kingdom of Satan, even if we have been baptized with water in Christian baptism. Don't forget this, for it is the truth. We may make approaches toward the track without this change, but we can never get on to it. True, we may get into the visible church, but that is all. We have never been made new creatures in Christ Jesus, and the fruits of the Spirit do not flourish in our souls. The soil and climate are not adapted to them.

At the other end of the Christian's race, hung up high, upon the immutable promise of God, but within sight of the Christian racer (if he is not nearsighted by a weak faith) is the prize, which is a glorious crown of eternal life. How vastly different from the fading wreaths of earthly pleasures or worldly wealth. In the Olympic game many ran for the same prize, but only one could get it. In the race for

the crown of life everyone who runs may obtain it. Thank God, there is a crown for every man and woman that will strive lawfully for it. Let us, therefore, be careful that no other person takes the crown designed for us, for it is possible for us to have our names blotted out of the Book of Life. And they will be blotted out of the book of life, except we so use the weapons of our spiritual warfare as to overcome in this race for life. Rev. 3:5. Let us be careful so to run that we may obtain the prize.

On either side of this ancient race course was a dense crowd of spectators, witnessing the running of the race. The Christian also has his witnesses, and they are divided into two classes, each class consisting of two distinct parts. The first class of witnesses are spiritual. St. Paul enumerates a host of them in the eleventh chapter of Hebrews, and in allusion to them he says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses. We do well, dear friends, to bear this in remembrance. The spirits of our departed friends, our ancestors, and it may be our parents, or children, now in Paradise, are witnessing our walk and conduct in life. But above all, one of our witnesses is our judge, and He will award us the crown of life or banish us from His presence forever in just accordance with our deserts. His omniscient eye is ever upon us, scrutinizing even the most secret thoughts of our hearts. We cannot hide from his piercing gaze. But you say: How can we help our thoughts? We cannot help the suggestions of Satan. I answer: Neither can we help the birds flying over

our heads, but we need not permit them to make nests in our hair. But evil spirits as well as good ones form a part of the dense crowd of witnesses on either side of the Christian's race track. These evil spirits rejoice to see a Christian get near to the line of demarkation and shout with Satanic ecstacy when he steps over it. Christians, take care that you do not give Devils cause to rejoice over your fall. It is extremely dangerous to get very close to the line. Keep as near the middle of the track as you can. But men and women are also witnessing the consistency of our lives with our profession of Christianity. Let us take care that we do not pain the minds of our fellow racers, or put a stumbling block in our brother's way. Whenever we do this we grieve God's Holy Spirit, and cause our loving Saviour to grieve over us.

But the people of the world are watching us very closely. One of these witnesses said to me: "I cannot see any difference for the better in the life and conduct of many persons in the church and us outsiders. Alas, this witness is only too true, and men of the world think they will fare as well in the end as these church members. Brethren, these things ought not so to be; but they are lamentable facts. Take care, brethren, we cannot tell how soon our race will terminate. But every day we live brings us nearer to the end of our course.

But now let us see in what way the conduct of the Christian should resemble that of the racer. First,

the racer prepared himself for the race. The preparation indispensably necessary for the Christian is: Repentance toward God that leads him to hate and forsake his sins. John the Baptist, who was the connecting link between the two dispensations of the same church, preached the baptism of repentance for the remission of sins that are past. Now this is the first step toward the Christian's race track. But when we get on to it, let us run, exert ourselves to the utmost of our ability, and never imagine it is a place to lie down in idleness, neither be contented with creeping along. Such a racer as this in the old grecian game would never have taken the prize. But, alas, many go limping along at a snail's pace, with heads hanging down like bull rushes. This is not the way Jesus loves to see His children proceed on their journey. Some do even worse. They lie down on the track or take the backward course. In fact, he who is not getting nearer to the prize is getting farther from it. Don't forget that, but let us run with patience.

Patience presupposes perseverance. Don't grow weary in well doing, and become impatient, and faint hearted, for in due time we shall reap, if we faint not.

To patient faith, the prize is sure,
And they that to the end endure
The Cross, shall wear the crown.
But "let us lay aside every weight."

When the ancient racer was preparing himself to run for the prize he carried weights while training for the track, but as soon as he entered the race track, with the intention of contending for the prize, he laid all these aside, together with his outer garment, lest it be an incumbrance to him.

Just so the Christian should lay aside all those things which have a tendency to impede his progress in the Divine life, such as all consuming worldly cares, and fascinating pleasures, and pastimes that the children of this world call innocent amusements, such as the ballroom, the theater, the card table, the vain and trifling young people's party. These weights greatly retard the Christian's progress. These are the haunts that Satan frequents, and his business there is to tempt people. Now do not pray "Lead us not into temptation," and then go and run deliberately into it. Neither think that Jesus likes to see his disciples put on a long, sanctified, or rather, melancholy countenance, with heads hanging down like bullrushes. Rejoice, laugh, sing, and if needs be dance, but do all to the glory of God.

In connection with this part of my subject I have endeavored to compare a few lines of poetry to show why and how the Christian should rejoice.

All praise be to God, my Saviour and King,
Who loves me, and saves me by grace, from my sin;
And brings me at last to His bright abode,
Where I shall rejoice, in the presence of God.

I place in his hand my worldly affairs,
And pile on His shoulders my burden of cares,
And light as a heart, I bound my way home,
To pick up my prize at the foot of his throne.

But there is another class of weights that will weigh down the Christian, and these also must be laid aside.

To this class belongs "The sin which doth so easily beset us." Most people have, or have had, their own peculiar besetting sin. Satan, when presenting it, sometimes assumes the garb of an angel of light. He attacks the Christian in various ways, through the world, or the flesh, and the sin besets easily. He imagines it to be of trifling consequence if he does this thing, that or the other thing, to which his conscience says nay, or not to do those things which conscience tells him are duties. And, alas, these sins would fain cleave to us, if they could. This sin is generally of a constitutional, educational or professional character.

Some persons are, by nature, of a quick, nervous and irritable temperament, which they inherit from some of their ancestors, and when these people become Christians, they find it difficult to imitate the meekness and patience of our blessed Savior, and their words and conduct, except seasoned with grace, are far too hasty and harsh. Again others have inherited from their parents an insatiate thirst for intoxicating drinks. Such persons are in a most pitiable situation, and should excite our sympathy

and assistance. All such persons will be greatly benefited by the pledge if they can keep it. Some have been educated in such a way as to lead them to believe some things may be indulged in, sometimes, that are very inconsistent with true piety. Such things as Sabbath breaking, and the neglect of Christian ordinances, private prayer at stated intervals, and the study of God's word. The negelct of these means of grace decrease the Christian's spiritual strength, so that he is easily brought under condemnation by his besetting sin. Again, the various professiones or businesses of life all have their peculiar temptations, through which Satan assails those Christians who follow those occupations, and it is not in our power to enumerate them, for their number is legion.

Now all these besetting sins must be laid aside by the Christian if he runs successfully. But there are other weights, which sometimes press heavily upon the Christian, but, strange to say, they do not impede his progress in the least, but greatly accelerate it. These must not and cannot be laid aside. These weights are like the weights of a clock that are necessary to keep the machinery in motion. One of these weights, and a very important one, is cross bearing. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Luke 9:23. Every Christian has his own cross; let him bear it for Christ, for Jesus bore the cross for us. No cross, no crown. The cross must be taken up, not laid aside.

Another weight is the chastening of the Lord,

for whom the Lord loveth he chasteneth, and if ye be without chastisement, then are ye bastards, and not sons. Now all chastening is grievous to the afflicted child of God. Nevertheless, afterwards it yieldeth the peaceable fruits of righteousness. Let us, therefore, bear these afflictions with patience and resignation, no matter what may be their nature. We know the design of God who sends them is that they may work out for us a far more exceeding and eternal weight of glory.

But there is a chastisement that affects our own persons, in the shape of an afflicting and painful disease. This affliction St. Paul calls a thorn in the flesh. A few thoughts in relation to this matter just occur to my mind, which I will endeavor to express in rhyme, if possible to make a deeper impression upon the mind of the reader:

The thorn in my flesh I'll patiently bear,
For my Saviour's love is so comforting there;
God never can err; he knows what is best
My soul to prepare, to enjoy his sweet rest;
He'll grant me, I know, the sweetest relief
From all of my pain and all of my grief.

Owing to the close union of the spiritual and material nature in man, this thorn in the flesh has a tendency to depress the animal spirits. God sometimes sees this thorn to be necessary, lest we should be exalted above measure.

There are other weights, however, which we cannot lay aside. The temptations of the Devil—we would gladly escape them if we could, but we

cannot always do so. But, remember, it is no sin to be tempted. The sin is in yielding to the temptation.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life." The 1st of James, 13th verse.

But, looking unto Jesus, the author and finisher of our faith. Jesus says, "I am the first and the last." (Rev., 1-17.) Brethren, this is the most important part of our subject. In the ancient game the prize was hung up in full view of the racer, to stimulate him to the greatest exertion. But our prize lays at the feet of our judge, whose eye is now upon us, and who is seated upon his priestly throne, in glory, presenting himself as our Mediator, with one hand grasping Deity and the other hand Humanity, and in this way uniting with God all who are united to Him for justifying faith. Brethren, Jesus has a prize of Life Eternal for each one of his children, and (by his immutable word), he calls to them out of heaven: "Be thou faithful unto death, and I will give thee a crown of life." The just and only inference is, if we are unfaithful to him, when death overtakes us we shall miss the crown of life, because we shall appear in eternity severed from Christ, as the unfruitful branch is cut from the vine. Let us, therefore, keep the eye of faith fixed on Jesus. Look away from the turbulant scenes of this world. As the mariner on the ocean in the tempestuous night keeps his eye fixed upon the star to guide him in his course, so may we be guided by the Star of Righteousness. You have

looked upon him, in the sense that the bitten Israelite looked toward the brazen serpent in the Wilderness. You looked and the poison of sin was extracted from your souls by that look. Continue to look on the great antitype of that brazen serpent, which is Jesus Christ. Yes, look on, continually, and you are safe. But whenever we take our eye off him and fasten it on the wealth, pleasures and vanities of this world, we are in great danger, because He is the first and the last, especially in the Christian's race for eternal life.

Amen.

## ON THE GOSPEL TREASURE.

**Second Epistle of Paul to the Church at Corinth and the Seventh Verse of the Fourth Chapter.**

"But we have this treasure in earthen vessels, that the glory of the power may be of God, and not of us."

The celebrated Grecian city of Corinth, being situated upon an isthmus and furnished with two maritime towns, was admirably adapted for commerce, which, of course, soon became the leading enterprise or occupation of its inhabitants. Commerce brought wealth, and luxuries. It was adorned with temples, palaces and theaters, all enriched with the columns, capitals and bases that give rise to the Corinthian order of architecture. But all these things, being unfavorable to virtue, truth and justice, led to sin and ruin, and in the year 146 B. C. it was completely destroyed by fire. Soon after this, however (very much like our Chicago), it was rebuilt with great splendor, and very soon more than regained its ancient celebrity for wealth, luxury, population, and, I may add, sin. True the arts and sciences were cultivated very extensively at this time in this (then) modern Corinth, and schools were opened for the study of philosophy. But all these things failed to prevent the grossest immorality and licenciousness, for unbounded wealth enabled the inhabitants to indulge to excess in their

favorite vices. Even with their devotion they mixed the grossest immoralities, and one historian informs us that a thousand harlots were constantly maintained in the Temple of Venus. Now it was in this modern Corinth that a society of Christians had taken up their abode. We cannot tell for what reason, but if they were faithful they must have shone like a brilliant celestial light in a very dark place, for they were surrounded by all these circumstances adverse to Christianity. It was to these Christians that St. Paul was commissioned to carry and offer a treasure, infinitely more valuable than all the wealth of their celebrated city. And in the language of the text he shows why this inestimable treasure is deposited in so frail a receptacle.

In the explanation of this interesting and important subject, we shall, in the first place, make some observations on the nature and value of this treasure; secondly, on the weakness and frailty of the vessel containing it, and in the third place we shall endeavor to show from the text the reason why God has deposited such a priceless treasure in such a weak and perishable vessel. And may God enlighten our minds, that we may have a clear insight into these glorious truths. First, we notice, the intelligence contained in this treasure was peculiarly suitable for those to whom Paul was commissioned to convey it, which were the Christians at Corinth and Achaia (the province of which Corinth was the capital). It was suitable for these Christians because it was Divine in its origin, and spiritual in its nature. And this was the very thing which

they most needed, for they greatly needed counter influences to operate against all those influences by which they were surrounded, which were Satanic in their origin and tendency, for as I have already observed, the ceremonial rites of the idolatrous devotional exercises of the Corinthians were so extremely sensual and corrupt as to make the very thought of them excessively repulsive to a carnal man in a Christian community of the present day. (For Christianity necessarily exerts an influence on society, even if it does not always make Christians of them.) But if our gospel be hidden, it is hidden to them that are lost. The word Gospel is an Anglo-Saxon word, meaning God's Spell, or God's charm. When the ancient Britons saw the effect it produced they called it Goths spell, or charm, which he uses to draw sinners to Christ. This corresponds with the meaning of the Greek, Eulogium, which is good news.

The exact nature of the very essence of the gospel is expressed in these words: "God so loved the world that he gave his only begotten son, that whosoever believeth in Him, might not perish, but have everlasting life."

What can be better news than this. Yes, dear friends, the proclamation of this glorious intelligence has been the means of saving countless millions, and countless millions more will hear it, believe it, come to Jesus in prayer, trust in him and be saved from their sins. This, then, is in part, the nature of this blessed treasure, the faithful proclamation of which has the promise of the influences

of the Holy Ghost; and it is these influences that effect all the good in revivals of religions, and not the talent of the messenger who carries the news. Now this promise is invariably fulfilled, for God is faithful to perform all his promises, and the faithful preaching of the gospel is bound to be accompanied by these influences, and when they are permitted by the persons under their renovating power to lead them to Christ, they prove to be to them the savor of life unto life. But if slighted, or rejected by them, they prove the savor of death unto death, for "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes."

Just think of the condition of those nations under the influence of a pure gospel, and compare with the condition of those nations that lack those influences. Compare the condition of England, the United States and the Protestant nations of Europe with the condition of China, Turkey, Persia, Arabia, Japan, Corea, to say nothing about the savages of Africa, the East Indies and the islands of the Pacific, and it is easy to see the purifying effect of a genuine gospel ministry. The Holy Spirit's influence attending the promulgation of gospel truth is the only potent and effective power that can dispel the darkness that veils the human mind in relation to spiritual and divine truth, and the gospel under all circumstances has similar effects when heard and believed. It makes the rough paths of peevish Nature even, and opens in the breast a little heaven. (Watts.) Wherever we find a community entirely lacking the influences of a pure gospel ministry, we see the sad result of

the want of those influences manifest in the degenerate state of the morals of society in that community. And the same is true with regard to the various Christian societies or churches. In the latter case no church can prosper in a spiritual sense without a genuine evangelical gospel ministry, no matter what the talent of the officiating minister may be, or by what name his church may be known. St. Paul justly calls it the glorious gospel of the blessed God. This is true, for its inherent nature is to produce glorious results.

But now how about the value of this treasure. Here I am at a loss for language. For what language can express its intrinsic value. Angel minds are represented upon the mercy seat as prying into the mysterious abyss of divine love in utter amazement at its fathomless depths. Solomon in Proverbs 2:15, evidently speaking of Christ under the figure of wisdom (although I very much doubt if he understood the full meaning of the truths he uttered), said: "Wisdom is more precious than rubies, and all the things thou canst desire are not to be compared unto her." Now, Christ was the price paid for this treasuse. (Oh, how costly a treasure is the gospel.) Notwithstanding all the vast resources of this illimitable universe is and was at God's disposal, yet no other price could be found adequate or of sufficient value to defray the expenses of human redemption but His own beloved Son, because no other price could pay the penalty attached to the breaking of the holy law of God, which, like its founder, was infinite in its character. Therefore the penalty must be infinite in

its nature. This was far beyond the power of any creature to furnish. But Christ being the Son of the Eternal Father could by the substitution of Himself in man's place redeem man. He volunteered His services to perform this great work, was accepted by His Father and entered our world in the womb of the blessed Virgin Mary, and being God with God He became at this time man with man also, and redeemed man with His own blood. This was the price paid for this treasure.

Brethren, it takes the very life blood of the Son of God to cleanse one soul from sin. Had the whole army of angels, which retain their primitive purity, offered their services to rescue man from ruin, they could not have effected the work of redemption, because they had no works of superogation with which to make compensation to the divine law that man had transgressed. "The redemption of the soul is precious and it ceaseth forever." It is impossible that a mere human sacrifice could be acceptable for man's sin, for an Angelic sacrifice would, as we see, have been entirely insufficient.

Christ is the way, and He alone,
The only way for sinners known;
The only way, to sinners given,
That leads from death and hell to Heaven.

For the following reasons this is true, Christ declares it himself, and it was the divine nature, blended with the human nature in the person of Jesus Christ, that is it was broth natures together, that suffered in man's stead which

rendered the sacrifice complete, and infinitely efficacious, to cleanse the whole human family from sin. For there is no limit to the efficacy of the blood of the Son of God. But, say some, is it the blood of the Son of God, or only the blood of Jesus? To this question I reply: Every man is the very son of his own father as much as he is of his mother. Just so is Jesus Christ. For He, the very Son of the Eternal Father; He I say, trod the winepress of God's wrath alone. True, the awful sense of His Father's displeasure resting upon Him while officiating as our substitute by bearing our sin in His own Divine and human person upon the cross, caused Him, while enduring inconceivable agonies, to exclaim, "My God, My God, why hast thou forsaken me. But God forbid, we should suppose, from the language of Christ upon this occasion, that His divine nature had left His human nature to suffer alone. Oh, no, for it was the omnipotent arm of Deity that grappled with and conquered both Satan and death, so that He arose from the tomb the mightiest conqueror in the universe, neither death nor hell could detain Him after His great work of redemption was complete. The Son or second person of the Trinity alone did the suffering and God, the Father, or first person in the Trinity withdrew the consolations of His smile from the scene, this caused the Son in His anguish to exclaim "Eli, Eli, lama sabachthani." For years not redeemed with corrptable things, but with the precious blood of Christ. First chapter of Ep. of Peter, 18th and 19th verse. And the precious blood of Christ cleanses from all sin.

First Ep. of John and part of 7th verse; this is indeed glorious news, for it includes not only justification by faith, but also sanctification, through faith, which is a work wrought both for us and in us. This is the full measure which genuine gospel intelligence places at our disposal; anything short of this is not the entire glorious gospel of the blessed God. Jesus said to His disciples, "Be ye therefore perfect, even as your Father which is in Heaven is perfect( Mat. 5:48). Paul, in addressing this epistle to the Corinthians predicates it, "To them that are sanctified." Again in the first El. to the Thess, 5:23, he says: "And the very God of peace, sanctify you wholly." From these and many other portions of scripture it is quite evident that the blessed state of sanctification, or Christian perfection, is quite as possible in the church militant as it is desirable. These facts all serve to illustrate the nature and priceless value of the Gospel Treasure. How beautiful upon the mountains are the feet of those that publish it. This brings us to the second division of our subject which is the weakness and frailty of the vessel containing it. In St. Paul's Epis. the Hebrews the second chapter and second verse He uses these words: "For if the word spoken by Angels was steadfast," there is an evident allusion here to the ministration of Angels at the promulgation of the law at Mount Sinai. See Exodus, 19 chapter, 16, 17, 18 and 19th verse.

Probably the trumpets' blast was the work of Angels. Thus we find God employed Angels in proclaiming the Law to man, and so awfully glorious, was their ministration, that the children of Israel

trembled exceedingly. God also employed Angels in introducing his gospel to man, and the arch-Angel, Gabriel, preached the first gospel sermon that was ever preached to the Virgin Mary; afterward a multitude of the Heavenly host joined in chorus to proclaim the same gospel, second chapter of Luke, 9th, 13th and 14th verses. Now mark the difference in the introduction of the two dispensations, both glorious but the latter excels in glory. Angels, however, were Heavenly, not earthen vessels, and God, in His infinite wisdom has seen fit to discontinue the use of Angels for conveying to man the blessed treasure of the gospel, and to employ man for this purpose. Now the frailty and weakness of this messenger of peace, bearing the precious seed of Divine Truth is manifest to all and should be evident to the messenger himself. It was evident to Paul; he felt his weakness when he said: "Who is sufficient for these things." Let that man who proposes to enter the ministry count the cost. Paul felt the weight of the great responsibility pressing him continually, and he also felt that the Treasure he was commissioned to preach greatly honored him when he said (Heb. 5:4): And no man taketh this honor to himself, but he that is called of God, as was Aaron. Brethren, it is a fearful thing for that man who rushes into the ministry, without this call; this is one great reason why there is not more god done by the church in the world; one cause of so much barrenness in the church itself. No wonder the trees in our Lord's vineyard bring forth so meager a supply of spiritual fruit; no man is capable of instructing others in Di-

vine Truth until he is experimentally acquainted with its power upon his own soul, for if the blind lead the blind, both will be pretty sure to fall into the ditch. It is this Treasure of Divine Truth in the heart of the gospel messenger that enables him so to deliver his message, as to insure the gracious influences of God's Holy Spirit upon his word; and this is what renders the gospel effective, and not the minister's logical arguments or rhetorical eloquence, for God has made his own word (in a measure) to be self propagating, inasmuch at least as it needs none of the fanciful flourishes of the great and popular preacher. Let every gospel preacher remember the ministerial office dignifies the man, and not the man the office, for he is still a man only, of like passions to ourselves, and subject to satanic influences.

Brethren, we should remember this, and not expect too much from our preachers. God has a work for us in his church as well as for them; but alas, how many idlers are in the church. When Aaron and Joshua held up the arms of Moses, Israel prevailed; but when they let them down, Amaleck prevailed. This should teach us a lesson. What should we think of a man who expected the overseer of his farm to do all the work, unaided by his hired hands? God does not do this, but the vessel containing this Treasure, weak and perishable as it is, has a free access daily to an inexhaustible store of divine strength in our omnipotent Deliverer, who invites us to ask and receive, that our joy may be full. God first qualifies whom he calls, and equips

them with strength and weapons for the warfare. A preacher's weakness is very apparent when he claims higher pay on account of his talent. Did Paul feel like this? I think not. Which is a man of this stamp striving for most, the glory of God in the salvation of souls, or a fat salary. Unquestionably the latter. But these chosen vessels will all, one after another, sink into the earth. But glory be to God, the Treasure they contained will not be lost. Oh, no. It is self-propagating. God buries His workmen, but he carries on His work. This has been going on for over 1850 years, and it will not cease until time is no more. Tens of thousands of these vessels have been torn to atoms by the violent hand of persecution, but the Treasure is safe, perfectly safe.

From the embers and ashes of the fires of persecution kindled by Pagan and Anti-Christian Rome, and still more recently in Mohammedan countries, tens of thousands of living witness will arise to sing the praises of our great Deliverer. It has been observed that the blood of martyrs is the seed of the church. We now proceed in the third place, to notice the reason why God saw fit to employ man, rather than angels, to preach the Gospel. Paul says the reason is That the glory of the power might be of God and not of us. St. Paul is undoubtedly right. God has proclaimed Himself to be a jealous God, for He will not give the glory which belongs to Him to any creature, and certainly all the glory of man's salvation belongs to God, for salvation is an absolutely free gift of God to man. But if angels

had been employed by God to preach the gospel to man, man might have attributed the success attending it to the glorious wisdom and power of these heavenly beings, and thus have been led into the terrible sin of idolatry. For even St. John was about to worship an angel, but the angel said, See thou do it not. Now God in mercy to man would not put this temptation in his way.

Depend upon it, spiritual pride is not only very dangerous, but very sinful. It appears to me to be more hateful in the sight of God than almost any other sin, because it arrogates to itself that praise which justly belongs to God alone.

This brings to my mind a circumstance which, if it is true, is really awful. About two or three years ago I saw in some religious periodical, I think in the St. Louis Christian Advocate, an extract from, I believe, a Scotch church paper, to this effect: There was in that part of the country an exceedingly popular preacher, who always drew large congregations. Consequently he had many calls to preach on special occasions, and the people almost worshipped him. There was also another preacher living in that neighborhood, and he thought he would take a little rest in his garden, so he sat down in a quiet, shady place to think. He had not been seated more than a few minutes when he saw the talented preacher approaching him, and when he came near enough he accosted him in the usual manner, to which he replied: What is the time? He looked at his watch, and gave him the exact time; then, said the stranger, I have been in hell just one

hour; I am not there because I did not preach the Truth, for I did that; but I am there because I took the glory to myself. Verily, I have had my reward.

Having said this he disappeared. Of course this made a deep impression on the gentleman's mind. The next day, while on a short journey, I think to perform some of his pastoral duties, a friend said to him: Have you heard the news. He replied, What news? Why, the Rev. Dr. So and So is dead. He dropped dead yesterday at, I think, 2 o'clock p. m. Oh, yes, I knew he was dead, was the reply.

Now I cannot vouch for the truth of this story, but I have stated it as near as I can remember just as I read it. I do not think it can do any harm, and it may do good, so let the popular preacher take warning.

Some years ago a gentleman from Kansas City who was himself a local preacher, told me this: A short time ago I went to hear the Rev. So and So, a D. D., preach his introductory sermon to the church at ——— street, Kansas City. At the close of the sermon, he said: I have a few remarks to make to the church at this point, and as it is the last time I shall ever name it to them, I will be plain. I cannot afford to give you my services as pastor for less than $3,000 a year. My education has been very expensive; these arms, hands and brain can make more than that sum in business in Omaha. This statement is correct. My informant was a pious and humble Christian, in the M. E. church, South. How terrible for a man to make merchandise of the gospel! There is a glorious power in the gospel, but

the glory of the power is of a spiritual nature; consequently, it exerts a glorious influence upon the spiritual nature of man, completely reforming it by dispelling the cloud of spiritual darkness that envelops his mind, and diffusing in its place that heavenly light which evolves from the Sun of Righteousness. Nevertheless, this hidden work of the Holy Ghost does not admit of an ocular demonstration itself, because of its spiritual nature. For The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, or wither it goeth; so is every one that is born of the Spirit.

The power of the wind is known by its sound and effects. Just so the glorious effect upon the lives of those under the Holy Spirit's influence( if they are led by the Spirit), is manifested to all, and cannot be hidden. It was this glorious effect that the Brittons saw when they called the heavenly news proclaimed by the messengers of peace the Goth's spell.

May God grant that it may soon be preached faithfully to all people, and that its benign influence may be everywhere visible, in a highly reformed state of society, only one step below the society in the Church Triumphant. And all the glory shall be ascribed to Father, Son and Holy Ghost, to whom it all justly belongs.

## A TWIN SERMON

**Founded on the Language of Two Ispired Apostles, by W. H. Collings—Composed and Written March, 1897.**

The 8th and 9th verses of the 2d chapter of Ephesians: For by grace are ye saved, through faith; and that not of youselves; it is the gift of God; not of works lest any man should boast.

In the great works of redemption and salvation, the former of which is distinct from the latter, because many will not be finally saved. Yet all have been redeemed, and because of this fact there is a measure of the Spirit given unto all, or every man. In the work of redemption man is exclusively a passive agent; that is to say, the work effected is of grace, originating entirely in the love of God. This work was wrought for man, not in any sense by man. Redemption is therefore the procuring cause of man's salvation; so also man is a passive agent in his salvation, For by grace are ye saved. That is to say, no man can save himself by anything that he can do or leave undone (morality cannot save), because this is man's work. There is now, ever has been, and ever will be a great difference in the moral standing of individuals who have passed the limit of infantile justification in the sight of God. Yet Paul declares in Romans, the 3d and 10th verse (when speaking of this class of persons): There is none

righteous, no, not one. Consequently, none can save himself, but all need Salvation by Grace. Because All have sinned, and come short of glory of God. (23d verse of same chapter.) Sin requires a sacrifice of a suitable nature and infinite value. For God's law is holy, and must be vindicated in man's salvation, if man is saved. It was, therefore, impossible to save man without an adequate substitute, for sin cannot go unpunished, and either the sinner or God whom he has sinned against, must furnish a substitute, suitable, therefore, of infinite value (to satisfy the holy law of God), and must also be of man's nature (before he sinned). And this substitute must fulfill the whole law, which man had transgressed, and then, by voluntary offering up of his own life blood as a sacrifice for man's sin, complete the work of atonement. Without shedding of blood is no remission. (Heb., 9:22.) All this God has furnished for man, in the person of His Son, our Lord Jesus Christ, who has completed the work for us. This is gospel, the best news that ever saluted the human ear.

Second, although man is exclusively a passive agent in the work of redemption, God makes his salvation to depend upon the faithful discharge of his duties as a redeemed creature to his Redeemer. The first of these duties is to believe in Him as the Son of God. The second is to repent of and forsake that for which the Son of God died, which is sin. The third is justifying faith, or trust in the atoning blood for the pardon of sins committed, which act of faith is simultaneous with the new birth, and

plants in the spiritual kingdom of Christ the person who so trusts in Christ. The ordinances, therefore, of the visible church, proper as they are, form no part of the procuring cause of man's salvation, For we are saved by grace. So then, the blessed work of salvation has a fixed point from which to start. And God in his dealings with man, always begins at the right place (immediately after the fall of man, God first takes the man, second the woman, third the devil). The truth, is the spiritual nature of man, when he sinned, was slain; and the image of God, reflected from the mirror of man's soul, was changed to the image of Satan. The whole work must, therefore, be done over again, hence the need of being born again. But in order to do this is is indispensably necessary to be Begotten again of God, so far as the spiritual nature of man is concerned. Compare the 3d verse of the 1st chapter of the 1st Epistle of Peter with the 23d verse of the same chapter. Mean fleshly seed, and spiritual seed. Therefore they furnish no foundation for the erronious doctrine of the unconditional salvation of all who have been born into the spiritual kingdom by regeneration. The word perseverance occurs but once in the Scriptures—Ephesians, 7th chapter and 18th verse—and here it is a conditional, not an unconditional perseverance; and it means that, having commenced in a course of duty here laid down, we are to continue therein until the end of life, as the means of safety. The first work of begetting constitutes the first impulses of the human affections towards God in Christ Jesus, which results in

prayer to God; and the second work of the new birth is the step, or act of faith in the atoning blood, and here is where the sinner lays down his sins at the foot of the cross, and performs the first duties of an active agent in working out his own salvation with fear and trembling, knowing that God is working in him to will and to do of his good pleasure, and receives for the same a share in Christ's righteousness. This is the step which translates the sinner from a point not far from the kingdom of God right into that kingdom, and places him in possession of the earnest of his future inheritance (if he remains faithful unto death); which earnest is a vivid sense of pardoned sin, and the love of a reconciled Father in God, which he sensibly experiences, creating sweet peace, and sometimes joy in his heart.

Now, all this is work of the Spirit, and as long as we permit that Spirit to lead us, we are the children of God. But the Spirit never leads us into sin. Nor can any creature separate us from the love of God in Christ. But sin is not a creature. As long as we remain in Christ we cannot sin, because His seed remaineth in us. Sin is a voluntary act of rebellion against God, and wilfull, premeditated sin constitutes the step out of Christ, and places man the second time in the ranks of Satan.

Of course, it is necessary for the Christian to be ever on the watch, and to maintain a constant faith in Christ, to keep the channel open between Him and the soul. To these minor defilements of sin our Saviour alludes. When he said, "He that is washed need not, save to wash his feet," and to

Peter, "If I wash thee not thou has no part with me." It is useless to say that God makes no exceptions to his own appointed means of grace, or rather ordinances of the visible church, to lead a soul to Christ. (Facts prove the contrary.) Take for instance, the case of Saul of Tarsus: God did the first work in this case, as he does in every other sinner's conversion, in quite a different way, however. Here I will just say: Let none presume to expect God will perform a miracle to save them, except the miracle of gospel grace. He did it in Paul's case, and had just reasons for so doing. But as a rule God does not deviate from the ordinary course of Providence, when this course is available to man.

While Saul was in the very act of committing the most grevious sin, by persecuting His Son, in the persons of Christians, he was arrested in his mad career by the audible voice of the Son of God, whose terrible countenance shown upon him like an avalanche of light from the celestial hills, transcending the sun when in the meridian, and struck him to the ground, thus depriving Satan of one of his most effective allies, in order to employ him Himself in building up that church which he was so assiduously engaged in destroying. At this point in Paul's history he become a passive agent in the work of his salvation, for he tells us he was not disobedient to the Divine command, and he was soon engaged in preaching that gospel to others, which, up to this time, he had rejected with scorn and disdain himself.

Let none suppose from the words of our text

that we have no part to act in the work of securing our salvation. This is a common mistake into which Satan leads thousands to ruin. All persons become active agents in the work of securing their salvation.

So that, while Salvation is the free or unmerited gift of God, inclusive also of the part which God acts in unison with man, when he (man) exercises saving faith in Christ, man at this point becomes an active agent, as well as a passive agent, not in the work of his salvation, but in securing it to himself. And right here commences what is designed to be his life work of religion. But let us examine the text on this point:

"For by grace are ye saved through faith; and that not of yourselves. It is the gift of God, not of works; lest any man should boast."

This faith must be of the operation of God (if it be justifying faith, by which alone any person can live a Christian in the sight of God). See Colossians, the 2d and 12th verse. Therefore, this faith cannot be exercised without the assistance of the Holy Ghost. Mark the words of the text, "And that not of yourselves." No man can exercise this faith, when he chooses to, just to suit his own convenience; but he can only exercise it when the Spirit begets in him the Divine principle which is indispensably necessary. See Proverbs, the 1st chapter and from the 24th to 31st verses. Therefore quench not the spirit, for he does not always come to our help. But to return to our subject: This faith is the point of union between the saved

soul and the saving grace; at which point the person saved first assumes the obligations, and first performs the duties of an active, as well as passive, agent, in the work of securing his salvation. But remember, this act of faith is the full, voluntary and unreserved consent of the believer's will to throw himself upon God's promise of pardon, justification, sanctification and eternal life in and through the blood of Jesus Christ. And this faith is in no sense the cause of man's salvation, which is all of God's free grace in Christ. Again, this faith cannot be classed with man's works, because he cannot exercise it without God's help.

"Not of works (that is, man's works), lest any man should boast." Now, it is evident to my mind, from these last words, that the ordinance of baptism, in the visible church on earth ,was appointed by Christ, as the door of admission into that church for the purpose of enabling man the better to secure his salvation. Baptism, therefore, administered in any form, cannot possibly be a saving ordinance, either figuratively or otherwise, because it necessarily involves the work of man. I am not speaking of Holy Ghost baptism. I believe more have been saved without baptism than with it; yet it is the duty of all who love the Saviour to be baptized, also to have their children placed within the pales of the visible church of Christ, for God does not require faith of them because they are without the law.

In conclusion, and in order to make the process by which a person, under the condemnation of the

broken law of God, and the terrible influences of the carnal mind, can secure the justifying grace of saving faith as clear as possible, I have thought a statement of the following facts may be conducive to this end:

First—There exists a book which is claimed by all who have either studied it themselves or heard it explained correctly (except the confirmed atheist or infidel, who, I believe, claims to belong to the monkey race), to be a revelation of the Law and will of the Supreme Being, who is Creator and God of the universe, together with all creatures contained in it, both material and spiritual. Now, the fact that some believe this is a true history, but some do not, proves that all can believe if they will; therefore, all men even in their unregenerated state are capable of exercising faith in God this far; and "He that cometh unto God must believe that He is." But that this faith does not change their relation to God is obvious, for they are not reconciled to God. Neither is God reconciled to them, because they rebel against His government, and disregard his Laws.

My second proposition is the fact that all, even every one who has the Law, is either under the condemnation of a broken Law, or under Grace, which releases him from that condemnation, because all are guilty of transgressing the Law. The question, therefore, how did the difference in the situation of these two parties take place, is a most important one, and in describing the process, I will endeavor to make it as clear as possible, in all cases where persons are simply passive agents, and in all cases

wherein their active agency is necessary to enable them to secure the justifying grace of saving faith. The first work is conviction of sin; that is, a deep sense of the guilt of past sin, clinging to the soul, and a sense of the displeasure and wrath of God as the result of guilt, and such a condition as this, in a person's soul, can only be produced by the Holy Ghost, and by Him is produced in all persons under the Law at some time during life, for Jesus Christ says: He (the Holy Ghost) shall reprove the world of sin. Paul says: "The grace of God that bringeth salvation hath appeared in all men." Therefore, all are convinced of sin by the Holy Ghost, and if they do not repent, have no excuse to make before God (for God is not a hard master, expecting to reap where He did not sow). Thus far man is exclusively a passive agent, and God has a right to expect man to obey his command to repent, because the influences of His Holy Spirit upon the carnal mind makes repentance possible. Therefore man, when under the convicting influences of God's spirit, is capable of repenting, but not without Divine aid; neither doth God require it. Peter says: "The God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a Prince, and a Saviour, for to give repentance to Israel."

Repentance comes next to conviction of sin, and is the second step toward the justifying grace of Saving Faith. In taking this step the person becomes an active, as well as a passive agent, in securing; but not in procuring his salvation; for it

is of grace, procured by the Blood of Christ alone. There is, however, such a thing as a counterfeit repentance, called the sorrow of the world, which worketh death, and effects man with reference to himself and his personal and temporal interests. But Godly sorrow is of grace and produced by the Holy Spirit of God. It affects man with reference to his obligations to God.

But genuine repentance necessarily includes the work of man, in unison with the work of God, for it is not only genuine sorrow for sin, but also forsaking sin, or ceasing to do or say evil, and doing and saying that which is right in the sight of God to the utmost extent of our knowledge and ability. In a word, it involves a life of uniform conformity with the Gospel Law. But the first part of repentance, or Godly sorrow, is turned into joy by the same spirit that produced it, when the next step, or step of justifying faith is taken.

This work (originating in Godly sorrow for sin), to-wit: The work of resisting sin, is the most important part of repentance, and continues through life, but under the influence of that "faith which works by love," and if we fail to perform this duty we fail to secure our salvation. All sin, of every kind, must be abandoned; if we entertain Christ, it is a mistaken notion to suppose we can serve God and self, the world and the devil, at the same time, for this is an absolute impossibility. "No man can serve two masters." (Jesus Christ.) This step of justifying faith, which follows conviction of sin, and repentance, is the third step in the right direction

for salvation; removes the person from under the condemnation of the Law, and places him in the kingdom of grace, and this faith is of the operation of God, for flesh and blood cannot reveal the fact unto man that Jesus Christ is the Son of the living God, and that He atoned for his sins, upon the cross, and this is the kind of faith all must exercise to secure forgiveness of sin, and is quite different from the faith preceding repentance. And it entails the unreserved surrender of his whole heart to God. (Hear, oh Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart), and renders man as truly an active agents as he is a passive agent, in securing the blessing of pardon and placing himself in the kingdom of grace. Before this, he was weighed down with a heavy load of sin and guilt, and sorely oppressed with a sense of the wrath of an offended God, but hearing the gospel news, that the Son of God was nailed to the cross for his sins, he ventures to trust in the atoning blood for God's merciful forgiveness of the same, and realizes the fact that God's justice and mercy embrace each other in Christ, and stand engaged to pardon the true penitent who so trusts in Him." He that believeth on the Son, hath everlasting life;" that is, he has it while he believes. The person ventures to trust in Jesus, and oh, what a thrill of heavenly joy and sweet peace flows through his inner man, and sometimes his outer man is prostrated with the effect of this new spiritual life; which he experiences for the first time. He claims no righteousness of works, nor does he feel the need

of them, for he knows that he is clad with the wedding garment of Christ's righteousness; but he is only just inside the kingdom of grace; it is not the will of God that he should remain here, but go on unto perfection until glory ends what grace began. It is not God's intention for him always to remain a babe in Christ, but that he should grow in grace into a strong man, and engage his strength, time and talents in the business of his new master, who has promised to furnish him with all necessary means for this end for just the asking. This brings me to the last part of my subject, which I will endeavor to base upon these words of the Apostle Peter. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Second Epistle of Peter, 3rd chapter and 18th verse: But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

The verb grow, in this admonition, means development, enlargement and numerical increase of those graces that beautify the Christian character, qualifies the Christian for the performance of his duties, secures him from the dangers to which he is exposed, facilitates his progress in Divine favor, and finally land him in the Paradise of God.

This epistle was designed for those persons who had obtained like precious faith in our Lord and Saviour Jesus Christ, that is, to all true Christians. The language of the text, therefore, can only be understood and appreciated by those for whom it was designed; that is, those who have passed through the straight gate of repentance and are in

the narrow way that leads to life. In fact, this much is implied in the text. And we take it for granted that all persons will readily admit that, if this admonition is good and suitable advice to these people, it also is good advice to all the regenerated children of God, in all ages, but most especially so to all young converts. This is plainly the design of God For the believer enjoys special privileges unknown to the unbeliever; but he is, nevertheless, a weak, needy creature still, and without constant access to the fountain, whence he derives all his support, he soon becomes stunted and fruitless; finally he withers and dies, as the Apostle Jude says: "Twice dead, plucked up by the roots." (Jude, 12th verse.) It is a most important thing to keep the sheep of Christ's flock in a thriving condition, and to see to it that they have fat pastures of gospel grace upon which to feed, with a plentiful supply of the Water of Life, flowing constantly to them, through God's appointed channels, which are the means of grace. (Of course I refer to the public means of grace, for the private means of grace are available to the believer, independently of the visible church.) The Christian needs these helps, and has a right to expect, and demand them, of his church, because he is in an enemy's country, exposed to temptation and tribulation in a great many ways. Yes, we need all the help that God has promised, and it is our privilege to ask large blessings of Him that is able to do exceedingly above all we can ask or think, according to the power that worketh in us (that is, our faith).

Now then, we have the inestimable privilege of pleading the promise contained in the 1st Epistle of John, the 1st chapter and 9th verse. If we confess our sins, He is faithful, and just, to forgive our sins; and to cleanse us from all unrighteousness. Here we have a sure promise of a double blessing. Forgiveness and sanctification, but only through the blood of Christ, which was shed for the sins of mankind, and which alone can save from the guilt of past sin. The guilt of sin has to be obliterated, for God will in no wise clear the guilty, but this blood also destroys the power of reigning sin in our members, by destroying its fibrous roots, which are forever striving to spring up and torment the Christian who is contented to remain in an unsanctified state.

Now the promise is to cleanse from all unrighteousness, therefore to cleanse from inbred sin. John says if we say we have no sin we deceive ourselves. But Paul says, Romans, 6th and 14th, "For sin shall not have dominion over you." It follows as a necessary consequence of these things, that those who believe the blood of Christ only secures for us the forgiveness of past sin in the present life, and leaves the believer to contend with the living roots of inbred sin until death releases him from their reigning power, greatly undervalue that precious blood. The sense of pardon and peace which the justified Christian enjoys occasionally, are very refreshing to him, but the dark seasons and unholy passions plainly prove that the roots of sin still remain in us, ever striving to crop out in our lives.

In the 3d verse of the 3d chapter of the 2d Epistle of Peter we have these words: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." These are the days in which this Scripture is being fulfilled. Again there shall be false teachers among you who (privily) shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. Which proves they who perish were bought with the Blood of Christ.

Brethren, there are still wolves in sheep's clothing prowling about in Christ's flock, and I fear their number is increasing. It was to fortify and forewarn Christians of their danger in this respect that Peter exhorts them to grow in grace. But can all Christians, in every stage of Christian experience, grow in grace; admitting that some only enjoy a sense of the pardon of past sin, and others having availed themselves of the exceeding great and precious promises, are enabled to rejoice in the fact of their own experience, that the blood of Jesus Christ, His Son, cleanses from all sin. They know the meaning of Jesus Christ's words: "He that is washed needeth not, save to wash his feet. And ye are washed, but not all." (Not Judas.) I answer growth in grace is quite as possible, as it is desirable, for all; in fact, it is indispensably necessary in all cases. But there are some thoughts relating to this subject that we desire to communicate, as briefly as we can, to make them plain.

First, What we understand by the terms, Grace

and Grow.

Second, What means are necessary to secure these results, namely: The development and expansion of the Divine nature in man.

Third, Some of the criterion by which we can ascertain how far we fail, and how far we succeed in our efforts.

Fourth, What we understand by growing in the knowledge of our Lord and Saviour Jesus Christ.

First, the word grace has various significations, one of which is Favor; in this sense it involves the necessity of two parties, one of which is a creditor, and the other a debtor. The former is supposed to grant the grace for the exclusive benefit of the latter. Hence, the three days of grace allowed by law in some cases, after a promissory note becomes due. Again, we speak of a kingdom of grace. Now a kingdom is a tract of country containnig a population governed by a king, whose laws, if the people are loyal subjects, they obey. In the case under consideration the king is King of Kings, Lord of Lords; the Creator and Governor of the universe. But the peculiar territory in this case in which He reigns, is the true Church Militant, which is peopled by all the just who live by faith in the Son of God. Now in relation to this meaning of the word grace, to grow in it signifies to get more into the favor of God. But how? Answer—By studying the example of Christ's life, and imitating it so far as we are able. He went about doing good. Let it be remembered, that to experience the power of the

blood of Christ to cleanse from past sin is the negative part of Christian perfection. Christ said to his disciples: "Be ye, therefore, perfect, even as your Father which is in Heaven is perfect." The main point is that Christ may dwell in the heart, and make it His permanent home. Then shall we be filled with all the communicable fullness of God, and like Jesus go about doing good also. But there is a word that expresses a peculiar meaning of the word grace, quite as appropriate to our subject as favor, and that word is beauty. True Christianity is the most beautiful thing in this world, and the more we have of it the more beautiful will our character shine out into the world, for it is impossible to conceal it. He that succeeds in hiding it smothers it out of existence, as the oxygen in the air is indispensably necessary to sustain animal life, so vital union with Christ, by living, working faith is necessary to sustain spiritual life in the soul. And the more completely we are clad with Christ's righteousness the more lovely shall we appear in the sight of God, who will recognize in us the image of His beloved Son. He will smile upon us with a love of complacency, for He will see His Son in us, who will act like a lodestone in us to attract the Father's love toward us, and as we increase in the beauty of holiness we shall grow in the grace or favor of God.

But what other means are necessary to secure the development and expansion of the Divine nature in man?

Evidently the appointed means of grace, for

God is consistent with Himself in all His laws, either of nature or grace. It is manifestly not His design, when a man is born into the world, that he should always remain an infant, but that he should grow up into a strong and useful man, for the accomplishment of which end He has furnished all the necessary means. And just so, our Heavenly Father does not intend when a soul is born of the spirit into the kingdom of Christ, that it should always remain a babe in Christ. But, alas, as in the days of St. Paul, too many are contented to remain in this condition, and have need to be fed with milk when they ought to be fathers and mothers in Israel.

Even weak, short-sighted man himself, when he inserts the bud of a fruit tree into some other tree, does not perform the operation merely to demonstrate the fact that it is possible to effect the union between the two, and thus make the bud live upon the sap supplied by a foreign root; but he does it in hope that the bud will continue to live, which, however, it does not always do, but dies while it is yet a bud, after a perfect union has been effected, and leaving the piece of wood and bark inserted with it still living and growing. The man hoped, however, that it would grow up into a fine, healthy tree, and bear the desired fruit.

Neither does God design when he grafts into Christ any branch, either Jew of Gentile, that that branch after the union is effected shall remain fruitless, because the vital principle of new spiritual life, represented in the figure, by the new sap, is cut

off from it, rendering it fruitless and barren, notwithstanding it is still united to the visible church.

Jesus Christ says: All such branches shall be removed. Notice this operation in grace (as St. Paul says) is contrary to the one in nature, for in nature the bud determines the kind of fruit, but in grace the vital principle of Divine Life (represented by new sap) performs this office.

Now if we take the first figure of a new born babe, we shall see how consistent God is with all His laws. Better even than in the figure of the branch.

I suppose the first thing the babe does after it is born is to breathe, for it is indispensably necessary for its lungs to be inflated with air, and good is it for that child if the air surrounding it is pure and of the proper temperature, with a due proportion of oxygen. Just so with the new convert. About the first thing he does is to inhale into his soul the atmosphere of the visible church. How necessary, then, that that atmosphere should be pure and of the proper temperature, and not rendered unhealthy, either by the extreme of mere animal excitement on the one hand, or stoical indifference on the other hand, manifested in the icy coldness of some professors of religion in the visible church. I believe Satan uses both these extremes to the great disadvantage of Christians, but more especially does he delight to see the spiritual atmosphere of that church tained with the poison of false doctrine. When this gains a permanent foothold on

the man it requires more than human reason can furnish to dislodge it.

The similitude of these two cases in nature and grace is plainly noticeable, and we can venture to use the former as an object lesson to illustrate the latter.

The living child first, breathes; second, tries its vocal powers in a plaintive cry; third, moves its limbs; fourth, opens its eyes to behold its surroundings; fifth, takes nourishment furnished either by its mother or its nurse. After submitting to this treatment for awhile (if it is healthy) it generally shows increase in bulk and weight; but in some cases is may be necessary to administer a little medicine; in fact, this may be useful at intervals all through life. Seventh, as the child grows, it is necessary, or at least desirable, that it should have plenty of open air exercise, in order that it should be healthy and strong.

Now let us see wherein all this applies in the Christian. We have already shown how breathing applies to him. Second, how does the use of its vocal powers apply to him? David said: "And He hath put a new song in my mouth." The new convert always feels like singing this new song of praise to God the very first thing he does after inhaling the pure atmosphere of Christ's spiritual kingdom, and he ought by all means to give vent to his feelings in the visible church.

Third, the babe moves its limbs. And it is best for the young convert in his early Christian life to take an active part in church work, especially in

pointing others to Christ. The young convert, if he is filled with the love of God, can exercise a powerful influence upon the minds of other young people to draw them to Christ, and he should let that influence be felt, for it greatly assists in promoting his own growth in grace.

Fourth, the babe opens its eyes. And so does the young convert, in order to see how professing Christians live. How important to observe and live the admonition: "If we live in the spirit, let us also walk in the spirit." Except we walk in the spirit the young Christian can get no benefit from our example. David said, Many shall see it fear, and trust in the Lord.

Fifth, the child takes suitable food. The Christian also requires suitable nourishment, and he has a right to expect it. God says: "Open thy mouth wide, and I will fill it." But how, except through the channel of the means of gospel grace, which the visible church claims to furnish. Question, does he get the pure gospel in its unadulterated state, through these channels, or is the food supplied poisoned with false doctrine? If so, woe be to that church!

Sixth. Sometimes people require a dose or two of medicine, and very few persons like it. The Christian also requires a little spurring up to his duty occasionally. But the chastisements of God are not always signs of His displeasure. For whom the Lord loveth He rebuketh, etc. If ye be without chastisement then are ye bastards, and not sons. This kind of chastisement is meant for our good,

by promoting our growth in grace. Let us, therefore, kiss the hand that uses the rod.

Seventh, open air exercise is calculated to promote a healthy growth in children. So let the Christian carry his religion with him wherever he goes, and wear the garment of righteousness every day, in all his dealings with his fellow man, in the world, as well as in the church. This will promote a healthy growth. Now this growth consists in the expansion of those principles. Begotten in the Christian, by the Holy Ghost, and this growth, or expansion, is illustrated by the dissolving views. Take the picture of an acorn; fix your eye upon it, and you see it gradually swell, then burst open, send out a tiny root at one end and a sprout at the other end, which soon becomes a tree, and finally a huge oak tree, with spreading and towering branches covered with beautiful foliage and fruit. And God's design is that the Christian should do likewise. But St. Peter, in the first chapter of this Epistle, gives us this example in addition, which implies growth, not only by expansion of what we have, but also by means of numerical increase in our graces: But add to faith (which you already have), virtue to virtue, knowledge to knowledge, temperance to temperance, patience to patience, Godliness to Godliness, Brotherly kindness to brotherly kindness, charity (seven of them.) First, virtue is to be added to faith. The term virtue has more than one meaning, but we learn its true meaning in this category of graces, from the language of Peter. Speaking of some within the pale of the

visible church, in the 12th, 13th, 14th and 15th verses of the 2d chapter of this Epistle, which you can read. Virtue is, therefore, of paramount importance, and is placed first in the list, next to faith. These seven graces (in addition to faith), are all necessary to form a perfect Christian character, and if these be in us and abount they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. Now let us take these qualities, that help to constitute the character of a true Christian, one by one, and examine them. We have already determined the meaning of the word virtue, from St. Peter's language, before alluded to, which you can read. If every professing Christian was virtuous, we would have no scandals in the church. But, alas, the enemies of Christ have almost countless opportunities to swear and scoff at Christianity on account of the fall of professing Christians, even in high places in the church. Oh, the flesh, the flesh, is a close sticking enemy, and we are always exposed to Satanic attacks through this medium. Let us, therefore, cultivate a virtuous spirit by being chaste in our dealings, associations and intercourse with others. Lord, lead us not into temptation, and help us not to run into it, but to get as far as possible from the stumbling block which might throw us back into the mire clay of the horrible pit.

And to virtue, knowledge. God ordained the visible church, not only to collect its members out of the world, but also to educate them. It is, therefore, their privilege to expect and demand of that

church that education which belongs to them in the Divine mysteries of true Christianity as revealed in the gospel; and if that church performs its duty, they will be likely to grow in knowledge.

And to knowledge, temperance. We can be intemperate in anything. Therefore, if anything proves to be a stumbling block, or interrupts our progress in the Divine Life, guard against the excessive use of that thing, or shun it. Divine inspiration teaches us that the love of money is the root of all evil, by which I understand the intemperate love. Therefore, I think it proper to place this kind of intemperance at the head of the list of all kinds of intemperance. Most kinds of intemperance are more or less injurious to society, as well as to those who indulge in them. But the intemperate love of money is the most selfish kind of intemperance in existence. What is there that some men will not do for money? They will steal, rob, swindle, wherever and whenever they can, even from widows and orphans, from the rich or the poor, and even barter their souls away for the gold God. There is, however, another kind of intemperance, which is extremely bad and dangerous, especially for those who indulge in it. The intemperate use of intoxicating liquors. Paul says let your moderation be known unto all men; but the immoderate use of these is easily detected, because it steals the senses and slays the manhood of man, converting him into a sort of half-way between man and beast. Nevertheless, I fail to see where the temperate or moderate use of wine is prohibited in the sacred Scrip-

tures. In fact, an inspired apostle on one occasion recommended the use of a little wine. But the bigoted Jew charged John the Baptist with having a devil because he did not use it; and Jesus Christ with being a wine bibber because he did use it. Now this proves that both ways are right, under some circumstances. St. Paul says whatsoever is not of faith is sin. Therefore, what is sin to one person is not always sin to another in the matter of drinking wine, in moderation. No doubt if Jesus Christ was upon the earth in his human nature the religious fanatics of today would charge him with being a wine bibber.

And to temperance, patience. This is the grace that greatly aids in laying the rough paths of life even. It helps us to shun or surmount little difficulties, and to bear with Christian fortitude the evils which sometimes result to us from the ill treatment of others. We all need it, more or less, at times in our pathway through life, not only in the church, and the world, but also in the family circle. When Satan made his first attempt to ruin man he assailed him through the medium of woman. He has not yet forgotten his tactics. But he sometimes changes his front by assailing the woman through the medium of her husband. We also need patience to await God's time to relieve us of tribulation, for we must have this. The redeemed in Heaven came up out of great tribulation. "Now no chastening for the present is joyous, but grievous nevertheless. Afterward it yieldeth the peaceable fruit of righteousness." David said: "It was good for

me that I was afflicted." Millions of God's children can say the same thing. Therefore, it behooves us to be resigned, and patience implies resignation.

And to patience, Godliness. I fear there is a sad lack of bold, open Godliness amongst professing Christians, but thank God there are many honorable exceptions. Godliness means God-likeness. And it has to be added to patience. We should, therefore, demonstrate to all who know us that Jesus Christ and ourselves are on the most intimate terms of friendship, every day, so that being constantly with Him, we are gradually changing into His likeness. And our lives (to a limited extent) reflect the picture of His life, while on earth.

And to Godliness, brotherly kindness. What a blessed effect this has upon our fellow Christians, if we show by our gentle, kind treatment that we look upon them as our near and dear relations in Christ Jesus. How it inspires them with love, too, and confidence in us, especially if they are young converts. May God fill our hearts so full of His love that it may flow out toward them in such copious streams that no misunderstanding can intercept. And this will be the case if we add to brotherly kindness, charity, which means love, to God first, and to his children next. This is the crowning grace. Faith and hope will vanish when realization takes their place, but love will live on through eternity.

Now we will notice the criterion, by which we can assertain our growth in grace. In doing this we propose to follow out the same line of illustrations

heretofore employed. We will take, for example, the two figures of a little child and a full grown, strong, healthy man.

The little child cannot make a very loud noise at first, because its vocal powers are not sufficiently developed. Neither can it digest food that older persons can. As to locomotion, it first crawls, and as it gains strength and courage it tries to walk, by holding on to some object to steady itself. But it finally gains enough strength and confidence in itself to make the attempt to walk without help, but its journeys are short, and generally end in a fall. As it continues to practice it improves in the art of walking, and finally becomes strong enough to run. But a very slight obstruction in its path, such as a bit of stick, causes it to fall to the ground, frequently occasioning a pitiful cry for help. It is not yet strong enough to contend with storms or tempests, or to undertake long journeys, except under the fostering care of its guardians. Neither can it secure to itself those things necessary for its comfort and sustenance, even when they have been provided by others. Neither are its intellectual faculties developed. Its brain (which is the seat of the mind), is so soft that it cannot retain an impression made upon it long enough to communicate that impression or, rather, intelligence, to the mind. The impression disappears as soon as it is made, like a mark produced by a person who draws his finger over a smooth surface of water. So that the child is incapable of reasoning, and has to depend upon being told in a very plain and simple way.

Now just notice the similitude between this case and that of a young convert in his early experiences. The young Christian feels like singing the song of praise, but as a rule he cannot sing very loud or very long, not being sufficiently developed in his new life. Neither can he, inwardly digest the more substantial spiritual food of gospel truth, suitable for more advanced Christians, but has to feed upon the first rudiments of Christianity until he becomes stronger. At first he cannot engage in church work, because he needs all the help he can get himself, and of course feeels that he can do little or nothing toward helping others before he can walk himself. He, however, begins to grow in grace and gain strength. Then he can do a little for God's glory in the church. But he is not yet capable of contending with the storms and tempests that sometimes rage in the atmosphere of the church, and he is much safer if he keeps away from them, if he possibly can. Neither does he feel competent to ramble about in the churches, lest he should be entrapped by error, which food would be bad for his soul, for his spiritual intellect is not sufficiently developed to enable him to grapple with false doctrine.

Now let us see wherein the case of a full grown man differs from all this, and I think we shall discover the criterion by which we can ascertain our standing in grace. (1) The man can shout loud and long, except his lungs are too weak. (2) If he is in health he does not want to be fed on infant's food; he desires good substantial food. (3) Neither does

he creep about; his muscles have attained sufficient firmness to enable him to walk; nor does a small stick in his pathway throw him down. He feels quite able to walk without leading strings, and would scorn the idea of a guardian over him. He cares nothing for small sticks or even trees, if he can see them. (4) He can venture boldly out into the storm, if duty calls him, and engage in the performance of that duty except the storm be too terrific, in which case he retires for shelter awhile, and then goes back to finish his work. (5) He can and does frequently take long journeys, by both land and sea. He can, with God's blessing, secure his own living, and if his intellectual faculties are sufficiently developed, he can grapple with and solve the most difficult and intricate problems in the mathematics that are capable of solution. (6) He can delve deep into the earth and bring to light its mineral treasures.

Now notice the similitude between this case of a full grown man, and a full grown man of God, in the church of Jesus Christ, that is to say Christ's spiritual kingdom. (1) The man of God knows how to sing His praise, and he does it in the midst of God's people; he tells what God has done for him, and the people see the truth of his words demonstrated by his life. (2) He can enjoy and digest the strong meat of spiritual food furnished in the gospel. (3) He can engage actively in the work of pointing sinners to Christ, and helping to build up believers in the faith by which they live. (4) If storms and tempests prevail in the church he can do a great deal toward abating the fury of the storms.

His spiritual faculties are sufficiently developed to enable him to grapple with false doctrine, and extricate from a huge pile of the rubbish of error the pearl of Divine truth.

Christians, which of these conditions is most like your spiritual condition, that of the child, or that of the full grown, strong and vigorous man?

Next we pass on to notice what is meant by growing in the knowledge of our Lord and Saviour Jesus Christ. And here we have a beautiful illustration, in the Woman's Missionary Advocate, of February, 1897, page 251. It is as follows:

A Korean Christian was asked how long he had known the Saviour. Three months, he answered. Surely longer, replied the enquirer, for you have been a Christian two years. Yes, he said, I have known something of the Saviour for two years; but Himself, I have only known for three months.

It is a lamentable fact that vast numbers in the different branches of the visible church are like this Korean Christian—they know Jesus Christ only by hearsay, and even worse, for they are contented to remain ignorant of a saving knowledge of Christ all their lives. Not one of these persons is in the Kingdom of God, however near some of them may have been to that kingdom. They are contented with the thought that they have publicly acknowledged the truth of what has been told them of this remarkable stranger (who lived and suffered in this world eighteen hundred years ago), by being baptized and subsequently repenting. Now this is all man's work, and if he can be saved by this alone, he

can be saved by works alone, without grace, or a vital union (by justifying faith) with Christ. These persons treat Jesus as a stranger, and are ashamed to come out and confess a personal acquaintance with Him, because they have none to confess. They do not seem to have a correct understanding of the glorious truth uttered by our Lord in the 23d verse of the 14th chapter of John: If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him.

If we love the Saviour, as we ought to, we shall have confidence in Him, and trust our destinies in His hands, for a free, present and full salvation. He will no longer be a stranger to us, but a near and dear bosom friend, far more so than any creature. For he that loveth any thing more than Jesus is not worthy of Him. And Jesus will reveal unto us the grand secret of His love, which those who know Him only at a distance by hearsay can never have. For not every one that sayeth unto Him, Lord, Lord, shall enter into the Kingdom of Heaven. ?

Oh for a closer walk with God,
A calm and Heavenly frame.

## THE PARABLE OF THE TEN VIRGINS.

**The Gospel by St. Mathew in the First Thirteeen Verses of the Twenty-fifth Chapter.**

Our blessed Lord manifested infinite wisdom and goodness, as well as condescention in all His words and actions; He knew how to bring down to our feeble understanding the most sublime truths. This chapter is a continuation of the discourse contained in the preceding chapter, in which He predicted the terrible judgments awaiting the Jewish nation, and He uses the figures contained in the text to illustrate His coming to execute these judgments, and also His coming at the natural death of every human being, and His coming at the general judgment, after death. This parable, therefore, admits of a triple application, but we shall confine our remarks principally to that view of the picture in which we are most deeply interested. In referring to the condition of the Jewish nation, He presents this picture to His hearers, in the form of this parable. This is a very ancient mode of instruction, and an admirable way of conveying moral lessons. It lays hold of the imagination, and insinuates itself into the affections, so that through the intercommunication of the faculties the understanding is made to apprehend the sense by the figure proposed to the fancy. It is, in fact, a similitude taken from things natural, to instruct us in things spiritual.

Now as the subject our Lord was discussing was not a tangible one, He very wisely used this picture to represent it, which He begins with the word, Then. That is when all these things are past that refer to the destruction of Jerusalem, and from that time on, at least until death, and the second coming of Christ at the resurrection of the martyrs, and commencement of the Millennium.

Shall the kingdom of heaven. These words, kingdom of heaven, admit of a most extensive application; in a very important sense it is within us, and it is always there if Christ sits upon the throne of our affections. Notice the kingdom of heaven and the kingdom of God are synonymous terms. And St. Paul says flesh and blood cannot inherit the kingdom of God. Now in this place Paul is evidently speaking of the church triumphant. Again in the 3d verse of the 3d chapter of John, Jesus said: Except a man be born again, he cannot see the kingdom of God. Now it is evident that (kingdom of heaven) in the passage under consideration, does not mean either of these three states. But that it means the same exactly as it does in the parable of the net cast into the sea; that is, it means the visible church on earth; the state of that church as shown by the character, conduct and fate of those admitted within its pale by the ordinance of baptism. Be likened unto ten virgins. In order to have a clear idea of the beauty and force of this figure, it is necessary that we have some knowledge of the circumstances, and scenes, from which the picture is drawn, namely, those attending an ordinary wed-

ding in that country, which were as follows: It was common for weddings to take place at night, and the bridegroom took home his wife after the ceremony had been performed. Previous to this, however, the parties interested in the matter had made a selection of some of their junior female friends, generally ten, which were invited to assemble at the house of the bride, or her parents or friends, as the case might be, where they would be presented with lamps for which they had to furnish oil. These virgins were expected to have this lamp well supplied with oil, and burning, as soon as the shades of evening began to draw their curtains around them; and as soon as the young men of the bridegroom's party announced the fact of his near approach, to go out and meet him with their illuminated lamps in their hands, and welcome him to the home of the bride. After the close of the ceremonies their office was to accompany the bride to her new home with the groom, and to receive as a reward for their services a bountiful feast. How beautiful they must have looked, all clad in spotless white. To these virgins our Lord likens the professors of Christianity, taken as a body in its entirety, and not either of the two halves independent of the other half that composes that body. It is pretty certain that our Lord saw no need to make any change in the number 10, for it admited of an equal division into two halves. But if we weigh this matter well, it is indeed a serious and sad thing if one half the professing Christians in Christendom are in reality hypocrits. No wonder it is still as true as

ever that the vast majority of the people, even in Christian countries, are still in spiritual darkness, for if the light in the church be darkness, how great is that darkness. God help us to examine ourselves and see how matters stand between Thee and our souls. I think Christ compares virgins to professors, to signify the purity required by God in the professors' character.

Which took their lamps. The lamp is the outward and visible sign of Christian profession which all men can see, and which all take when they enter the visible church by baptism. But it is not the divine light that illuminates the interior of man's spiritual nature, bringing the man into a saving union with God, even as the branch is united to the vine, and the Christian's spiritual life is hid, with Christ, in God. The only source of this light of life is the oil of Divine grace, supplied by the Holy Ghost, paid for by the blood of Christ, and not by our own works. Don't suppose that even the work of baptism, proper as it is in its place, can ever save a soul from death. Only one work is accepted by God as a suitable price for man's salvation, and we all ought to know that is the work Jesus Christ did for us. But these virgins went forth to meet the bridegroom. Every person who professes to believe that Jesus Christ is the Son of God, and is baptized in the name of the Triune Deity, may be said to take this step of going forth, by an open or public confession of belief in the divinity and death of Christ. But let us remember, wicked men take this step frequently, but what good does it do them. Thousands

of them have been baptized into every visible church on earth, but it only places them in the category of hypocrits, with dark lanterns in their hands. This going forth is all right as far as it goes, but let us ask ourselves what we are gone forth for? Is it to have a good time in this world, because the world esteems it respectable to belong to the church? True, this is very different to the state of things in the early ages of Christianity, but it is not so favorable to Christian purity. Is it to put on this garment of profession, to hide the deformity of our sinful natures? Is it to assist us in our business pursuits, and enable us to get rich in this world's goods in less time? Or can I assign no other reason than to say, I did it for fun, or I did it because Young So-and-So gave me a challenge to do it, and I acepted it, and so joined the church; or are we really gone forth to meet the Bridegroom? Here let me ask, did we ever consider who this Bridegroom is? Brethren, He is no other than the incarnate Son of the Eternal God. It is He who hath bought his Bride with his own blood. It is He in whose blood those bright robes worn by the Heavenly Queen have all been washed and made so white and clean. It is He who hung upon the cross for my sin, and for your sin. It is He, the two natures of Divinity and Humanity, inseparably blended in one person, who by the inherent strength of the omnipotent arm of Deity, achieved a complete victory over sin, death, hell, the devil and the grave, and then ascended into Heaven, the mightiest conqueror in the universe, to act as our mediator with

the Eternal Father. It is He whose omnicient eye penetrates the deep secrets of our inmost souls. In a word, it is our Judge. He will sit upon His throne judging both quick and dead, in righteous justice; even He will acquit or condemn me, and you, whose voice we shall hear, and it will be either, Come ye blessed, or depart ye cursed.

Let me now ask, What preparation have we made to meet this august personage, other than assumed, the outward garb, of the lamp of profession, which is as useless as any other lamp would be without a light in it? Now we cannot tell when or where, we shall meet Him. Let us not sleep as do others. Let us not wander off in the forbidden haunts of worldly pleasure and get on the enchanted grounds, and thus fall into the hands of the giant, Worldly Mind, and be forced by him into the castle of Carnal security. But let us see to it that our lamps are well supplied with the oil of Divine grace. He may be much nearer to us than we imagine, and we shall want our lamps burning brightly when he does come. In the midst of life we are in death. We can always say, with David, There is but a step between me and death. Suppose he came tonight? Are our lamps trimmed and burning brightly, or is the light they once gave gone out for want of oil? If so, we are in the most imminent danger of losing our souls. For, Five of them were wise and five were foolish. This certainly is one of the most important shades in this picture, and one in which we are the most interested, because if we are professing Christians we belong to one of these two parties,

namely, the wise or foolish virgins. Remember, there is no middle class. They that are not wise are foolish. Jesus said: He that is not with me is against me. Now it strikes my mind very forcibly that our Lord's design by this equal division of the two parties was to teach us that this was then, and would continue to be (at least until the second coming of Christ, at the raising of the martyrs, which I believe will usher in the Millennium), the true standard of the visible church. If my view of this is correct, this is the true standard of the visible church today. Remember, the omniscient eye of the Son of God never makes a mistake. He might have said seven of them were wise and three were foolish, or have divided the number ten in any other way, but He did not do this, and I confess I can see it in no other light except that in which I have explained it. But now, just look at the consequence of this interpretation. The whole body of the visible church is divided into two equal parts, and one of those parts is composed of hypocrits. At any rate, our blessed Saviour teaches us that we are not to expect a perfect visible church, and this idea coincides with that conveyed by the net, cast into the sea, which gathered of the fishes, both bad and good. Now the work assigned by God to the church is the same now as that assigned by our Saviour to Peter; that is, to fish for men, by casting the gospel net into the sea of the world. This is a noble and blessed work. May God grant that the fishermen may be well qualified to perform it successfully, that vast multitudes may be gathered into the church,

that will in the end eat of the fruit of the Tree of Life, and drink freely of that wine that flows from the fountain of love in Christ, in the paradise of God.

But to return to our subject. Five were wise and five were foolish. The wise were careful to maintain vital Godliness. They felt it was not sufficient to know the will of God, and so they did the (will of God. (See Mathew, 7th chapter and 21st verse.) They not only lived in the spirit, begotten in their souls by the Holy Ghost, but their outward walk and public life declared this fact to the church and to the world. Moreover, they supplied their lamps with oil at regular intervals. They knew that the grace which carried them through yesterday would not avail them for today's use, and they had an inexhaustible store ever at hand, ever accessible, to be had perfectly free for the asking, being paid for with the blood of Christ. This is a brief outline of the character of the wise virgins. But the foolish virgins had all the outward signs of Christianity or lamps of profession, which the visible church could furnish them; they had joined that church by the orthodox mode of baptism, according to the peculiar view of that church among whom they had cast their lot. They had subjected themselves to the ceremonial formalities peculiar to that order of Christians. Some of them may have had their lamps burning, but they went out for want of attention (on their part), for it is evident it was not on account of a defective lamp that the light went out. They knew it was for the want of oil, which they

had neglected to supply, because they were too indolent, or too much taken up with other matters, and careless about the main object of their mission, which they pretended was their salvation. So they justly merited the name of foolish virgins.

While the Bridegroom tarried, they all slumbered and slept. We understand the tarrying of the Bridegroom, in the first place, to mean the interval between an individual's accountability in the sight of God, and his natural death. At least this view of the picture is best calculated to awaken our interest and induce us to take steps to prepare for His coming. Thes., 5th chapter and 6th verse.) In this chapter St. Paul refers to the state of the visible church, and exhorts to Godliness. In another place he says Godliness, with contentment, is great gain. Let us, therefore, be content with our lot and portion in this world, even if we have to endure great trials, for God sees them necessary to promote Godliness. But they all slumbered, both the genuine and spurious virgins. This denotes a state of rest from persecution, and a state of worldly prosperity, both of which foster a state of spiritual lethargy, or sleepiness, of which St. Paul warns the Thessalonians in the chapter before cited.

Brethren, sometimes when we reflect upon our own state in reference to this matter, we are utterly astonished at the kindness and forbearance of our Father in heaven. It is indeed a marvel that we should continue to be the objects of his love and care, and sometimes when we look at the church, and the world, and see the terrible things that are

constantly taking place there, we are almost tempted to say: Can there be a God? If there is, why does He not interfere to put a stop to all this iniquity? Why did He not strike down the savage Turks, and not suffer the indiscriminate slaughter of the Armenian Christians?

Brethren, we do not inquire wisely concerning these matters. God never does anything, or suffers it to be done, especially to His children, without a just reason. But, you say, Why are all these troubles in the church? Answer, It may be because they all slumbered and slept, and it required a perfect tornado of persecution to wake them up. But in reality, God's reasons are known only to himself. This is, however, treating the subject in a general way. Now let every Christian be honest with himself in answering the following questions:

Does my conscience bear me witness that I am living as I know I ought to live?

Am I a light to those in darkness, or am I trying to hide what little light I have?

Am I ashamed of the Cross of Christ, or do I deny myself and take up my own cross wherever I find it daily.

Do I have daily access to the fountain, to keep up my supply of grace?

In fact, do I by the use of the ordained means of grace, both private and public, as far as I am able, make a steady growth in grace, and by sinking deeper into the purple flood, raise higher into the life of God?

Do I place my business matters, by consecrat-

ing prayer, in God's hands, and at his disposal, considering myself as His steward, accountable to Him, for the proper management of the same?

Trusting in God to be my guide, in these matters even unto death, do I do all I can for God's glory in the church and in the world, by relieving those in distress, as far as I am able, and pleading for all in distress at the mercy seat of our Lord Jesus Christ?

If these questions can be answered in the affirmative, it is pretty certain the Christian's lamp is burning brightly, and he is waiting, in a prepared state, to meet the Bridegroom.

But this figure is so comprehensive that it includes two other meanings, which we will notice briefly. First, the coming of Christ to judge the Jewish nation for the heinous sin they had committed in rejecting and crucifying Him. And, second, the coming at the general judgment. In this last sense we shall all sleep the sleep of natural death, while the Bridegroom tarries, until we hear the blast of the Archangel's trumpet summoning us to judgment, and if persons died with their souls illuminated with Divine light, and life, they are united with their new and immortal bodies in the same condition they die in, and thereby fitted for a glorious futurity. And they will then accompany the Bridegroom's party to the feast. But if they enter the grave under the dark cloud of God's displeasure, they raise from it in the same condition, for no fires of purgatory can ever change it.

And at midnight there was a cry made. This

appears to signify that Christ comes frequently in all these ways, when he is least expected. No doubt but he came in this way to punish the Jews, for there were more people in Jerusalem at that time probably, than ever before. And we have every reason to believe he will come at the general judgment with very great suddenness. How dreadfully sudden was his coming to the Egyptians, when the first born of every family died in one night. How sudden it must have been to Sennaccrib's army, when 185,000 died in one night? It is a terrible thing to fall into the hands of an agry God. There will be an alarm given when He comes at death to every one of us.

Oh, what a change takes place then, especially sudden, when He comes at midnight, or at a time when least expected, and awful in the extreme to those who are unprepared to meet Him. What consternation, and shrinking from the cold hand of death! The soul (at this time) raves around the walls of her clay tenement in a vain search for a single ray of hope. It is said that Queen Elizabeth of England, when in these circumstances, cried: Millions of money for an inch of time! But no; time could not be detained. She had come to the mouth of the river of time, and the vast ocean of a boundless eternity was spread out before her vision, and all was dark. Methinks, with what an unspeakable thrill of terror the soul unprepared by the illuminating grace of God will take its first plunge into this abyss of woe. There will indeed be a cry made, and it will be, Behold, the Bride-

groom cometh! The Judge! The Judge! Go ye forth to meet him.

May God enable us to take warning before it is too late. Let us see htat we have a good supply of oil in our vessels with our lamps. Death is a very solemn event, even to those who are well prepared, although not to be dreaded, because the monster's sting has been extracted, and its poison annihilated by the blood of Christ. The change will be very great between a place in the church militant and the church triumphant. But not so great as between a place in the visible church, in the ranks of the foolish virgins, and a place in the future state with them, with their dark lanterns in their hands, vainly knocking for admission into the realms of light and felicity. Ah, my friends, these are not merely the fanciful flights of imagination; they are real facts experienced by millions of our fellow creatures, and we shall experience them in the near future; but compared with them how vain, trifling and empty are all the most infatuating allurements of the world that Satan employs to decoy us from our chief good. When the mandate is issued, "Go ye forth to meet the bridegroom," we shall have to go, prepared or unprepared. It will be no use to say, "Please give me a little time."

Then all those virgins arose and trimmed their lamps. No more sleep then for any of them. The scales that conceal these spiritual facts from the spiritual vision all fall off in death, and the dread reality of a future state is plainly visible, frequently before death has set his seal upon the mortal frame.

Then if an inch of time is awarded us, all arise, both good and bad, to investigate all matters relating to their own destiny, by examining and trimming their lamps. But, oh, how terrible, to find the lamp gone out at such a time as this. It is quite evident it must have been lighted or it could not have gone out. So, then, these foolish virgins were genuine backsliders, and their light went out forever.

Yet I believe there are more persons in the church who never had the illuminating influences of the Holy Ghost in their souls than there are persons who have let those influences become extinct for lack of oil of divine grace.

But it is quite evident both parties claim a place in the visible church, and these are the parties most friendly with the world; in fact, they form a sort of connecting link that unites the church to the world. Now, the world is the same now as it ever has been—an enemy to Godliness—consequently if you find a party in the church on the most friendly terms with the world, call to remembrance what Christ says about these things: "If any man love the world, the love of the Father is not in him." It is quite natural for the world to love its own party best, and that party in the church most like itself. But it generally treats the humble child of God very coolly, or it may be points at him with the finger of scornful contempt. But I hope the age of persecution has passed, in this country at least. But when these people, either in the church or out of it, come to die, and the scales fall from their eyes, they see things in a very different light.

Then the cry is, "Oh, send for some good man or woman," or it may be a preacher or priest, the last to grant me absolution of my sins, and the first named to pray for me. My prospect is dark and gloomy in the extreme. I do wish some of these parties would come and give me some of their light. But not so, for none of them have more than enough for themselves. How gladly would the enpty professor exchange places with him whom he once despised, but he cannot.

How glad he would be if he could give him some of his grace. But, no, there is no such thing as works of supererogation. This is only one of the wicked deceptions of a corrupt church.

Verse the 9th: Not so. It is evident to my mind that these two words are judiciously supplied (by the translation) in our English Bible, for the sense is complete without them in our language. I just make this statement because they do not occur in the Greek, and as we have already made some remarks on the sinner, or hypocrite, seeking help from the pious Christian, whom he despised, while in health, our observations will be principally confined to the latter clause of this verse. And we observe that, ready as the Christian may be to help even his enemies, who have deceived him as well as themselves, or may be have treated him with contempt and derision, yet he has no oil of grace to spare from his own stock. And so he would not, if he could for just reasons; and he could not if he would, for God will not impute the righteousness of any creature to another creature. There is but one

instance of imputed righeousness being effective to salvation, and that is the righteusness of the Son of God (the Creator). Therefore, their advice to their poor foolish companions is to go and buy for themselves.

Mark you, this was the very best advice to give, but good advice is frequently given when it is too late. They had put off the great work of seeking this indispensible preparation until it was too late. Strange Satanic infatuation, indeed, when we think we can serve the world, the flesh, and the devil until the very close of our lives, and that God will accept us and crown us with eternal life, if we can only just get to say, "God be merciful to me, a sinner."

God's love and mercy are indeed infinite, but their is a limit to the period allotted man for the rejection of the same, and this limit is known only to God, who says, "My spirit shall not always strive with man." Jesus says, "No man can come unto me, except my Father draw him." God draws by his spirit. Let the sinner take timely warning. It may be the advice given by the pious Christian to his neighbor was in the form of the invitation. Oh, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat. Yea, come, buy wine and milk, without money and without price. "Wash ye and be ye clean." Not in the typical waters of church baptism, for you have already done that, but bathe your soul in the antetype of those waters; that is, in the invigorating life-giving waters of God's holy spirit, which we

call Holy Ghost baptism, and take all this as a free gift of God.

It appears this good advice was taken by the foolish virgins. But, now, just notice how they failed in their efforts to prepare themselves for the feast. "While they went to buy the bridegroom came." This brings to my mind a circumstantial fact, related to me many years ago by my cousin, a pious young man and a local preacher in the Banwell circuit, Somerset county, England. A fellow preacher, whose name was Bacon, was one day summoned to the bedside of a dying man who was a member of the same church as himself. He was in great distress of mind, but he had carried the lamp many years, and had just discovered that his light was gone out, if indeed he ever had it burning. The preacher talked to him and prayed with him as best he could for some time, and when he was battling with the angel of death, he knelt close to him and pleaded with God for his salvation. In the course of his pleadings, he said, "The precious blood of Christ." When the dying man grasped the preacher's hair with his hand, and in an agony of despair said, "The precious blood of Christ is to my soul at this moment the hottest part of hell." And he retained his hold on the hair of the preacher until some person set him at liberty after his death. The awful circumstance made such an impression upon my mind that I think I have not forgotten any part of it, or added anything to it. I believe you have it exactly as it occurred. I hope this will be a warn-

ing to the Christless professor, who may chance to read these statements.

"And they that were ready went in with him to the marriage." Thank God, Christ will meet His bride Himself; and, oh, what joy will thrill through my soul when he pours into it the full effulgence of his own life, light and love. The vessel will be brimful of ecstatic joy. When Christ says, "Come ye blessed of my Father, inherit the kingdom prepared for you." But after these went in, the door was shut. This appears to refer chiefly to the coming of Christ at the ressurection at least, until the ressurrection of the just is an accomplished fact, for then they all get their reward; and the door to eternal life is forever closed against all the rest. The bodies of all sleep the sleep of death until Christ comes to raise them, and the martyrs are to be raised first, as a compensation to them for the shortening of their lives in this world. But the door will not be shut then for a long period. If natural years are to be understood, it will be 1,000 years, but if propfietical years are meant it will be 300,000 years, for in prophecy one day is often put for a year of 360 days. I am inclined to believe the first meaning is the true one in this case.

Now, after these events have transpired, all the dead in Christ (including infants) will be raised a vast multitude, countless as the sands of the ocean, and from all nations will be admitted to the wedding feast in glory. Then the door to this feast will be closed forever. No more admittance then.

Next come the empty professors and open ene-

my of Christ, entirely associated with each other, but not a wise virgin amongst them. They come and knock in vain for admittance at the door of the heavenly kingdom, crying, "Lord, Lord, open to us." But the door of mercy may be said to be shut against every sinner at death, and sometimes long before that event takes place, for whenever the Holy Spirit takes his final departure the sinner's doom is sealed. There is no possible chance for his salvation then. A person in this awful condition will die in the same state without a wedding garment. Even if it were possible for him to wedge himself in amongst the guests, the omniscient eye of the bridegroom would detect him and say, "Friend, how comest thou in here without a wedding garment. Bind him and cast him out."

But the verb, know, in connection with this subject has a double meaning, for it also means I never approved of your conduct in life, as well as, I do not know you to be my children.

Watch then for ye know neither the day or the hour when the Son of Man cometh. We can think of nothing more uncertain than human life. How necessary, then, for the Christian to watch. Don't let the lamp go out for want of oil. "For if the light that is in thee be darkness, how great is that darkness." It is he that endureth unto the end that shall be saved. In the last thirteen verses of the eighteenth chapter of Matthew, Christ, having shown that God will deal with us as the king dealt with the defaulting debtor, in these words, "So likewise shall my heavenly Father do also unto you, if

ye," etc., etc., proves to a demonstration that God will charge our sins, which he has forgiven to us again under certain circumstances. The same idea is conveyed in our Lord's prayer. In this He says he will not forgive those who do not forgive, but the parable is more emphatic, with regard to charging again that debt that he has already forgiven.

Now, all this proves that while His promises are Yea and Amen in Christ Jesus, yet while we remain in a probationary state, they are conditional and not absolute, for if any man has not the spirit of Christ he is none of His, and if any man has not a forgiving spirit, he has not the spirit of Christ, and he is not in Christ; they are, therefore, not Yea and Amen to him. Hence the need of watchfulness while we are in an enemy's country. So Paul gives all Christians excellent advise in the 14th and two following verses of the fifth chapter of Ephesians. We would all do well to take it.

No room for mirth, or trifling here,
For worldly hope or worldly fear,
If life so soon is you. —Wesley.
If now the judge is at the door,
And all mankind must stand before
The inexorable throne.

I will now venture to offer a few thoughts, suggested by this subject.

Who is this that cometh up out of the wilderness, leaning upon the arm of her beloved? This is she that is glorious. The great king's daughter-in-law, whom his Son hath prepared for Himself. Do you observe the heavenly softness, combined

with the most dazzling splendor of her light? This is because she shines by reflection, with borrowed light, which is of the same nature as that emanating from the Sun of Righteousness, its source.

But look at her robes. This is because the King's daughter-in-law is all glorious within. No spot of sin is there; and her robes of spotless purity and whiteness are the wedding garments furnished her by the great King for the wedding of His Son.

But look at her beautiful crown. Yes, indeed, that is beautiful, far exceeding our powers either of conception or description. It is so strongly connected with the crown of the King's Son. In fact, it is a diadem in that crown. It is a crown of life eternal.

But where did this beautiful bride come from? She came from our world.

Those bright beings of light
Which dazzle our sight,
Sprang up on this earth,
And had to contend with sin from their birth.
This earth bore the plant,
And by a free grant
Of mercy and grace,
They prepared here for that heavenly place.
Transplanted by God's sovereign hand,
They flourish in that heavenly land,
The fruit which they bear
Thrives far better there.
When in the full blaze
Of that heavenly Sun's exuberant rays.

But how will they be employed? Answer. They

will never be idle. God has no use for idlers, either here or hereafter. But their employment will be that most congenial to their nature, and they will never get weary. For all the former things are passed away.

## THE HIDDEN MANNA, THE WHITE STONE AND NEW NAME.

**Thoughts on the Battle for Life Eternal, and the Only Way to Gain the Victory, Based on the Last Part of the 17th Verse of the Second Chapter of Revelations.**

"To him that overcometh will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

Listen to these words, for they are not the words of any created being, but of God Himself, even of our glorious Redeemer. Therefore, let them sink down into your hearts and drown all worldly and sensual thoughts, until by the grace of God you are changed into a new creature in Christ Jesus. Then, and not till then, will you understand their true meaning.

When you have tasted the hidden manna of God's love to you, personally, by giving His Son to die for you upon the cross, your sentiments, I am persuaded, will agree with those expressed in a few lines of poetry that I composed a week or two ago, which I include in the shape of prose, because I think it fits this place in the manuscript and may do good.

When I behold my dying Lord, stretched on a Roman cross for me, the sight doth all my

thoughts absorb. And drown my spirit, Lord, in thee. In thee alone is hid my life, my Lord, my Saviour, and my God.

From the vain scenes of worldly strife, for wealth, for honor, or for blood; these things for me no charms possess. I love my dearest Saviour best; and by His help I will abide, safe shelter in His bleeding side; till angels beckon me away, to see his face in endless day.

Remember, my friends, this great blessing spoken of under the figures of the hidden manna, and the white stone, is promised by our Lord only to those who overcome the evil one that assails every one, as soon as he or she becomes accountable to God, and when we consider the nature of this invisible spiritual foe, to-wit, his great power, skill, cunning and indefatigability, we shall see the vanity and hopelessness of encountering him, supported only by our own courage, skill and strength. His means of access and methods of approaching us to make his insidious attacks are almost unlimited. Sometimes he injects his poison of unbelief in revealed religion and the existence of God, and makes infidels of men. He then presents himself in the assumed but false garb of a philosophical reasoner; at other times he approaches mankind through the thousands of avenues furnished by the world and the flesh for his use.

Now, what are we to do in a case of this kind? Answer. Do just what Jacob did when he was on the point of meeting his angry brother Esau (see the 24th to the 28th verses inclusive of the 32d chap-

ter of Genesis). He got by himself, sent even his family away from him, in order to spend the night in uninterrupted communion with God, pleading with Him for protection from the wrath of his angry brother. It was some time in the darkness before morning the Angel of the Covenant or the Messiah presented himself to Jacob in the form of man and engaged Jacob in a wrestle till almost daybreak.

Jacob saw that his case was hopeless, and gave up wrestling with the angel, but clung to him with the utmost tenacity, and when the angel said, "Let me go for the day breaketh," Jacob replied, "I will not let thee go except thou bless me," and the angel gave him a new name, and in it the new and inestimable blessing of a new creature, for Jacob died, and Israel was born in the same physical body; and I presume Jacob shouted glory.

This is just what we must all do—give up every other hope of securing the forgiveness of our sins and eternal life; and lay hold on God by an humble trust in His promises to sin-sick sinners, which promises all center in and are founded upon Christ's vicarious death and resurrection.. Nothing short of a vital union with Christ, even such a union as is prefigured by the hidden manna, the white stone and new name, can secure us from the justice of God and its necessary consequence, eternal perdition. Therefore, if you are really anxious to obtain this blessing, plead with God, tell him you will not let him go except he bless you, and stick to it.

Remember our Lord's parable of the unjust judge and importunate widow; but in all your pleadings with God do not forget that all God's promised blessings of grace and pardon, come to you through the channel of good faith in the precious blood of Christ to cleanse your soul then and there, from all the pollution and guilt of past sin. For "By grace are ye saved through faith," and not through any ordinance of the visible church of God; see Collosians, 2nd chapter and 12th verse. Certainly if you honor God by taking him at his word, God will honor you by verifying His word in your experience, and this is what is meant by the hidden manna. The manna the Israelites ate in the wilderness was a type of Christ Himself formed in the heart, the hope of glory, the hidden manna that God proffers to give; it is the secret of the Lord, enjoyed only by them that fear and trust Him. "Judge not the Lord by feeble sense, but trust Him for His grace" (Cooper's poems). But Jesus said when ye pray for a blessing, believe that ye receive it and ye shall have it." No man can desire plainer language than this is. Paul said, "What sower is not of faith is sin."

And if this applies to meats and drinks, it applies with much greater force to God's promises in Christ, for if God so loved the world of fallen humanity as to give His Son to die for it, how shall he not also give us all things that he has promised us in Christ, to-wit, pardon and justification and purification or sanctification in the life to come. And the white stone means the inward or spiritual

evidence of the partial and preparatory execution of God's promise to His children, so far as it pertains to the kingdom of grace.

It was the custom in that country and age, when persons formed an important contract to be fully consummated at some future period, for the contracting parties to secure a white stone, break it in two pieces, that would fit each other exactly, and each person held in his possession his part of the stone until the bargain was fully consummated. This is a most beautiful figure of the bargain between God and the regenerated child of God at the time of his new birth into Christ. Therefore, the Holy Ghost uses it to illustrate that work of grace. But in this stone was a new name which was a secret between the giver and the receiver.

This new name cannot be the name given at the ordinance of baptism, either by sponsors or the officiating minister of the visible church, because it is far beyond the power of any mortal to give a name that contains a secret blessing known only to himself and the receiver. I confess that the given name, not the family name, has been called the Christian name by all denominations, except those who deny a place within the pale of the visible church to infants. But this new name is the secret antitype of the typical name Israel, which signifies one who prevails with God and obtains his blessing. But the secret part of this name is the direct witness of God's spirit, or the Holy Ghost, with our spirit that we are born into Christ's spiritual church or kingdom, what an inestimable blessing

this new name is. But how many are called by the visible church that enter it, and yet are not chosen by Christ because they are not born into His spiritual kingdom. Christ said that out of ten that had the lamp of profession only five were permitted to partake of the marriage feast in the kingdom of glory, because their lights were gone out. The light, not the lamp, saves the soul. Think of this, ye careless professors, what will you do when the bridegroom comes. It will be no use to knock then. But one rason why this new name is secret is because the blessing is foolishness to all who do not either enjoy it, or believe it is obtainable, but it does not appear foolishness to those who believe in God's promise to give it, and seek it, as they would a hidden pearl of great price. But whatever each person's secret name may be, we are certain it will be an accurate delineation of his exact standing in the estimation of our Lord and Saviour Jesus Christ. And it will be the name inscribed by the Holy Spirit in the Lamb's book of life. But remember as the stars of the firmament differ in glory, so will the redeemed differ at the resurrection of the just.

I think it is Pope who says, "Order is Heaven's first law. And this confessed, some are and must be greater than the rest, but who infers from hence that such are happier shocks all common sense." Indeed, all will be perfectly happy, but in proportion to their capacity for receiving it; for as the vessel of the soul's capacity is prepared on earth by grace to receive large or small supplies of happiness, so will it be filled with happiness in the

kingdom of glory. And the nearer we live to Christ here, the closer will he place our seat to himself hereafter. The more our life resembles his life, the more we shall enjoy him in glory.

The true disciple of Jesus Christ watches over his part of the white stone incessantly, lest Satan should succeed in robbing him of his priceless treasure in some of his insidious attacks through the world or the flesh. He is found daily embracing every opportunity for secret communication with his Divine Master, and at this throne of grace he is constantly adding to his stock of this indispensable heavenly manna, upon which his soul thrives and grows luxuriously until it bursts the walls of its clay tabernacle, and finds a place of sweet rest in the regions of glory.

For right well he knows his Divine Master holds the part of his white stone which will fit exactly into his part of the very same stone, and that the contract will be consummated in glory.

Dear reader, whoever you may be, it is the sincere prayer of the writer of these lines that you may meet him there, and that we may congratulate each other on the auspicious event of our spiritual union with Christ on earth. May God bless these few remarks to your soul.

Pure saving faith has one sure mark;
It saves the soul from sin. And then the mind
That was so dark, gets heavenly light within.
Pure Godly faith in Christ, our Lord, and holy
works agree;

A life conforming to His word, proves
Christ is formed in me.
Without good works, all faith is dead,
And will not lead to heaven;
A body severed from its head,
A loaf without the leaven.

Please excuse these lines from the unworthy author.

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## JUST A STRAY SHEET OF MANUSCRIPT.

The all important thought suggested by the word "born" in the dialogue between our Lord and Nicodemus is that of a complete transition into a new creation or a new creature; but the entire discourse comprehends two distinct transitions, the first pertaining to the soul and the second to the body of man. The first transition restores to man's soul the image of his maker. The second places man's entire person under the fostering care of the church, when he enters it by the ordinance of baptism. It was this first transition that our Lord so much wished to impress on the mind of Nicodemus. All who experience both changes enter into the kingdom of God and into the Christian church, no matter what may be the name of that branch of the church which he enters.

## A FEW THOUGHTS ON THE ORIGIN OF MAN.

A few thoughts on the origin of man. Question: Was he endowed with animal life before God breathed into his nostrils his own divine life which constituted him a living soul? Or were animal life and divine life imparted simultaneously? Perhaps someone more capable than the writer can furnish a definite answer to this question.

Also a few thoughts on (theoretical) Evolution as applied and carried out in reference to the origin of the human family. By W. H. Collins, March 15, 1900.

Whether there is a speck of truth or not in the theoretical assumptions of modern evolutionists is doubtful in the extreme, because many of the speculative notions (of these disciples of Herbert Spencer and Darwin, the English evolutionist,) cannot be sustained either by the laws of nature or grace. To speak plainly, the theory that the great original ancestor of the human family was a tailless monkey cannot be sustained by science or revelation. True, indeed, God made monkeys, for He made all things or creatures that were created, and He made them all very good; but He did not make the monkey or any creature, save man, in His own image and likeness. The very idea of such a thing is not only derogatory to the revealed

nature of God, but it assumes the character of blasphemy. Of course, I base my arguments on Revelation, because science never did and never can shed any light on the subject. But independent of the foregoing crushing argument (against their theory), viz., God did not make the monkey in His own likeness and image. The whole question hinges on this inexplicable contingency: Did God infuse animal life into man's body previous to Breathing into his nostrils the breath of His own divine life, or did He not? As this question cannot be answered in the affirmative, neither can it be proved that man sprang from a monkey.

But one thing is certainly established by Revelation, and this is, that the proposition made by one of the persons of the triune Godhead to the other person or persons of the Divine Trinity, to make man in thei rown image and likeness was antecedent to the creation of man. "Let us make man in our own image, after our own likeness." Part of the 26th verse of the 1st chapter of Genesis. Again in the 7th verse of the 2d chapter:

"And the Lord God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

This is all the information we have of the origin of man. It is exceedingly short, but it embraces the origin of man's material and divine natures, and is beyond the power of science to change it. The most rational conclusion is that God did not imbue man with animal life before He breathed into his nostrils the breath of His own divine life, which constituted

man a living soul. Consequently the impartation of animal life to man's innate body and the breathing of His own divine life into that body were both performed at the same time. Therefore there was no time for man to exist as a monkey, even if it was possible for that monkey to bear the image of God.

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## *ON THE WORK OF THE HOLY SPIRIT.*

### *In Connection With the Incarnation of Deity and the Regeneration of Man.*

A few thoughts on the incarnation of the Son of God and the regeneration of man, in connection with the operating agency of the third person in the Holy Trinity of the Godhead. Also the effect these work of the Holy Ghost have on that part of the human family which form a party to thi scovenant of grace, not by being predestinated or elected to it from eternity, but by a voluntary acceptation of this free gift of God upon the conditions on which He graciously bestows it.

In doing this I will base my remarks on the 14th verse of the 2d chapter of St. Paul's epistle to Titus: "Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." The relative pronoun who relates to the latter clause of the

preceding verse, which is: "The great God and our Saviour, Jesus Christ." The apostle teaches that this grace or gift of God hath appeared to all men, that they may conform to it, believe in it, and be saved by it, and that because of this fact it becomes peculiarly our duty to live Godly lives, encouraging the hope of the second appearing of the great God and our Saviour Jesus Christ. God and (or in) our Saviour Jesus Christ at the time of His incarnation became Immanuel, or God manifested in the flesh, inseparably united with man and the ternal Father, or first person in the Godhead, without interfering with the distinct personality of either Father or Son in the incarnate Deity. Thus God gave Himself for us. Certainly the Eternal God had the power to give Himself for us, but the most stupendous miracle of grace is He did not lack the will, for "He so loved the world as to give His only begotten Son." John 3d and 16th. Begotten by the Holy Ghost, and in His Son He gave Himself, for these are the words of Jesus Christ. "He that has seen Me, hath seen the Father," not forgetting that God is a spirit, and it is in this sense that the people of God enjoy the presence of Jesus Christ in this life according to His promise, the absence of His bodily presence being supplied by the presence of the Holy Ghost also according to His promise. But how was this accomplished? Let us examine by the light of revelation, and as far as we can secure it the promised aid or guidance of the Holy Ghost to lead us into all saving truth, in order to get as correct an idea as possible (with our limited faculties) of this sublime and saving truth. First,

we will endeavor to investigate the means employed by God by which the first step in the actual accomplishment of God's promise to the world was taken by the Holy Ghost in the work of incarnating the Son of God. All the knowledge of this matter of fact that we possess has been derived from angelic communication, in these words: "And the Angel answered and said unto her, the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." This is incontestible evidence that Jesus Christ is the Son of the Living God, as Peter said he was, and that all the three persons of the Godhead entered conspicuously into the incarnation of the Son or second person in the Trinity. The operation of God, the Holy Ghost, is as indispensably necessary to beget again a dead soul into Christ to effect its salvation as it was to beget the Son or Word of God into our flesh to effect man's redemption, but this secret of the Lord is to be found only with those who love Him and hope in His mercy. The work of the Holy Ghost in the incarnation of the second person in the Godhead was necessary to enable Deity to unite with humanity in the womb of the virgin Mary, to bring down God to meet man in man's redemption. In like manner the co-operation of the same spirit is necessary to raise fallen man up in order to meet and unite with God in the regeneration by the washing and renewing of the Holy Ghost.

"Many are called, but few are chosen." There are millions redeemed that will not be saved. The

Holy Ghost brings down Deity to meet humanity and brings up humanity to unite with Deity, thus effecting a reunion between God and His peculiar people. Therefore the Holy Ghost was an active agent in the work of the incarnation of Deity, and there is every reason to believe that the conception took place in the womb of the virgin the moment she heard and believed the angelic proclamation. Therefore the Son of God was begotten by the Holy Ghost while Mary was under the overshadowing influences of the living God, or God the Father, the first person in the Holy Trinity. And her part in the great transaction was solely one of faith and resignation as a passive agent. These qualifications evinced in the Virgin Mary were undoubtedly necessary on the part of humanity. The moment Mary believed the angel the great work of redemption was begun, and that work was completed when the Redeemer vanquished death and rose from the grave. Thus we see the gift proffered by God to man was accepted by man through the person of the Virgin Mary, and all previous work relating hereunto throughout the prophetic and Mosaic dispensations constituted the preparation for the grand climax of this event.

The foregoing fact proves that God is love, as the evangelist John declares He is. What an overwhelming display of divine love shines out in the Son, who was and still is the eternal outflowing of Deity into a visible manifestation of glory and power, by His submitting to blend His nature with humanity in the womb of the blessed Virgin when He knew the pain and ignominy to which He would be exposed

and which He must endure before the great work which He came to do would be accomplished. I have not time or space here to enter into a detailed statement of facts relating to his sufferings and trials, nor is it necessary. But this miracle of grace is designed by God for us. Ought not the thought of this to exert a blessed influence on the sinner's mind and cause him to lay down his weapons of rebellion against God and to trust in Jesus Christ for the pardon of past sin. And having been led to take these steps by the spirit of God, whose peculiar office it is to convince the world of sin He is also led by the same spirit, to seek to conform to the gospel law—that is, to live a life of faith in the Son of God; a faith productive of uniform conformity to that law as far as he understands it. And his language is: "Lord, what wilt thou have me to do?" In this condition he is not far from the kingdom of grace. The kingdom peculiar to God's people inasmuch as it is prepared for them only. And all within its pales are a peculiar people in many respects, but God's love to fallen man was peculiar inasmuch as it was not a love of complacency—that is, the creature which He loved was not an attractive object, but quite the reverse, a rebel against his government, wallowing in the filth and pollution of his sin. It was a love of pity that induced God to redeem man. In order to assist us to form a just estimate of this love, and in a measure to penetrate into its fathomless depths, we will suppose a case which, however, is far from being a parallel to the love of God, but may furnish us with an approximate illustration of it: Suppose the Czar of

all the Russians (for this is his true title, who is in himself the fountain of those laws by which he governs his subjects throughout his vast empire) had enacted a law prohibiting a certain specified act and attaching the death penalty to all who disobeyed his commands in this respect. Now suppose some of his subjects who were living in or near the border of his empire and in the immediate vicinity of the territory claimed by his most deadly enemy had been persuaded by this enemy to disobey the Czar and break this law, and they had broken the law, exposed themselves to the penalty, which was the inevitable consequence of their conduct, thus producing consternation in the court of St. Petersburgh, what could be done? The law must be vindicated and made honorable, for the Czar's laws are like the laws of the Medes and Persians—they do not change. Now, the Czar had an only son, the Czarovitch, and he was of a most benevolent disposition, for in this extreme emergency he came forward and voluntarily offered himself to suffer death as a substitute for his rebellious subjects, and was accepted by the Czar, his father, who also was of a most loving disposition. And he suffered the death penalty and thus became a vicarious sacrifice for the disobedience of his father's subjects. I ask is it possible for the Russians not to love, but to hate the Czarovitch? Oh, the base ingratitude of such conduct, and yet this love is a very faint illustration of the love of God to sinners. Moreover, this love was peculiarly grand in its modus operandi, or means employed to convey this gift to man, "who gave Himself for us." But how did he convey the gift

of Himself to us? I answer by being begotten by the Holy Ghost in the womb of the Virgin Mary. "Now, if any man hath not the spirit of Christ, he is none of His." But how can he obtain the spirit of Christ? I answer, only by becoming a new creature, or new creation, in Christ Jesus—being begotten again by the Holy Ghost and thus born into Christ's spiritual kingdom. "Ye must be born again," that is, born of the spirit. This undoubtedly is the most essential and indispensable peculiarity of God's people. It is peculiar inasmuch as it can only be effected by the special agency of the Holy Ghost, whose services were so essential in effecting the incarnation of the Son of God, not only to redeem us from all iniquity, but, secondly, "to purify unto Himself a peculiar people." To purify means to cleanse from all pollution, and make perfect in christian holiness. 'Perfecting holiness in the fear of the Lord" is a duty enjoined upon all christians by the language of the inspired writer. But when is this work to be done? Is it at the termination of our earthly pilgrimage, as the larger part of christians in the Visible Church contend? Our text reads: "Zealous of good works." And we all know that when death has set his mark upon us, we cease at once to be active agents in working either good or evil in this world. Nor can we hope to do much good in the world during our last sickness. True, our works may do good or evil in this world long after we have left it, but these works were wrought by us before death set his seal upon us. It is undoubtedly the intention of our Redeemer to purify His people, to quality them to perform these good

works; but they must submit to become passive agents in this work of purification, for it is the work of the same spirit, and it is communicated to the believer through the channel of his faith, precisely the same as is justification if we honor God by our faith. He is faithful to apply the seal in both cases, but those who do not believe in the doctrine of Christian perfection cannot have it, much as we all need it in our earthly pilgrimage. "For without faith it is impossible to please God." We know it is God's will, for Christ declares it is in these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." But thanks be unto God, millions are undoubtedly in heaven who did not experience this cleansing from all sin through the application of the blood of Jesus Christ by the Holy Ghost until death, or rather very near death, where they desired and expected to get it, God in mercy fulfilling their hope in this respect. But it is wise in all Christians to set their standard in Christianity as high as possible. If we do this we may at least hope to attain unto mediocrity. But if we set our standard low, we shall never rise above it for lack of faith. It is because professing Christians in the different branches of the Visible Church place their standard so low down in the scale of Christianity that this church is not a more vigorous and effective agent in leading men up into a higher, a purer, and a more Christlike life, away above the sectarian formalities of any branch of that church. It is our own fault, not God's, if we are not filled with all His communicable fullness (Ephs. 3d and 19th), and thus

enabled to live on earth in heavenly places with Christ. Ephs. 1st and 3d and 2d and 16th.

Of course, past sin is pardoned by grace, through the act of justifying faith. The tree is cut down, but it will keep sprouting until the roots are dead. "Blessed are the pure in heart, for they shall see God." May this blessing be mine. It is an impossibility for Jesus Christ to save persons who persist in living in known sin, for He "redeemed us from all iniquity," and thus makes us his peculiar people, differing in this respect from those who live in sin. The foregoing facts relating to Christianity cannot be received by the natural man, for he receiveth not the things of the spirit of God (1st of Corinthians, 2d and 14th verse), because they are foolishness unto him. But they are the food upon which the Christian thrives and grows in grace.

While writing on this subject my mind has reverted back to a fact which came under my own personal observation. When we came to this Jackson county, Missouri, at the close of our late Civil War, I found the stumps of several large black locust trees in our yard. They were alive and sending up an immense quantity of sprouts, which disfigured and ruined our lawn. I took an auger, made holes in them and charged them with salt, which melted and mixed with the sap and killed every sprout. It was a perfect success. Perhaps this circumstance may serve to illustrate our subject. The tree of sin is cut down and removed when we obtain pardon for our past sins, but the roots of inbred sin still remain, as our experience proves, to our sorrow, for if we do

not maintain a relentless warfare with them, they will soon bring us under the galling yoke of bondage again. Now, God is always consistent with Himself in all His laws, both of nature and grace.

First, we remark, salt is purifying in its nature, and the effect of salt applied to the sap of obnoxious sprouts may serve to illustrate the purifying of the Holy Ghost from the lingering remains of the carnal mind, or the latent roots of inbred sin, after the tree of past sin has been cut down in the heart of the pardoned sinner. Salt prevents or greatly retards putrefaction. Jesus says to His disciples: "Ye are the salt of the earth." Mathew, 5th and 13th. Implying that their peculiar mission (for which He first qualified theim, and, second, to which He called them, was by their example and precept in unison with the fied them, and, second, to which He called them, Holy Ghost, herein expressed by the figure of salt) to purify the world of mankind and thus save the nations of the earth from destruction. "Have salt in yourselves, and have peace one with another." Gospel by Mark, 9th and 50th verses. "Let your speech be always with grace, seasoned with salt." Cols. 3d and 6th verse. Again, "If the salt hath lost its savor, etc., etc." The plain meaning of our Saviour in this figurative language obviously is: You, my disciples, are commissioned by me to assist me in the great work of evangelizing the world. But how can you do this if you have lost my religion yourselves, or do not retain the purifying influence of the Holy Ghost? You cannot communicate unto others that which you do not possess and enjoy yourselves. I believe this to

be one of the prime factors in the cause why no more good is done in the world by the church, for the fault evidently is in the agency of the church, and not in the will or power of the Holy Ghost. The peculiarities of the people of God furnish the internal marks by which He recognizes them as His people, and the effect of these peculiarities furnish the evidence by which they are known and read of all men. Neither of these marks can be counterfeited successfully, for vain are the pretentions of hypocrits. These we believe to be some of the leading peculiarities of the people of God, inasmuch as they constitute them new creatures—that is, pure creatures, perfectly cleansed from all sin, both the tree and its roots. The carnal mind dead, being slain by the application of the blood of Christ through the Eternal Spirit and thus buried with Christ by baptism into death.

Let us now proceed to notice some traits of character manifest in the lives of such a people as this.

First, we observe this people, having washed their robes in the blood of the Lamb of God, have discarded the livery of Satan and they come boldly out, without shame, clad in the livery of their deliverer and general, Jesus Christ, which consists of a meek and quiet spirit that will not resent an injury, but forgive it, a spirit that loves mankind and prompts its owner to embrace every opportunity to do them good, even those who may be his enemies without a cause. For this is the spirit of Christ, and Christ's spirit was also a spirit of resignation to the will of His Father. "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will,

but as Thou wilt." May God help us to be resigned to his will, as our Redeemer was. And to be like Him in the spirit of loving patience when insulted and ill treated. Also to imitate our Divine Lord and Master in His inflexible resistance of Satan's temptations. Another peculiarity of the people of God is they believe all the doctrines peculiar to genuine Christianity, and endeavor to live a life of uniform conformity to gospel law. While many who are not in this kingdom of grace believe in the existence of a God, Christians believe that He is a being of infinite goodness; that God is the infinite and eternal fountain of the very essence of love. There was not the slightest taint of cruelty in God's dealings with his Son in the work of Redemption. "For He, the Son, shall see of the travail of His soul, and shall be satisfied." Read Hebrews, 2d and 10th. God never did, and never will, do a cruel act, not even in consigning those who refuse mercy on gospel terms to eternal perdition, for He gives these people their own choice. Hell was not intended for man. Sin persisted in, in spite of warning and entreaties to accept pardon, is the sole cause of sorrow and suffering, both in time and eternity, for "God willeth not the death of a sinner." Again the people of God are peculiar in their faith, for they do not believe that crime and error are invariably the effect of bad example or defective education, but while they admit this may be the case sometimes, they contend that the human heart in its unregenerated condition is deceitful above all things and desperately wicked, and that this wicked heart or affections in man's spiritual nature control all the motions of his

physical body and lead to a life of sin and crime, and Christians believe there is no radical cure for this terrible disease but in the Regeneration. While many others believe by the prompt administration of legal punishment for crimes committed and by education it may be cured. Moreover, the people of God are peculiar for their benevolence in proportion to the measure of the spirit of Christ in their hearts, and recognize the Gospel precept as binding upon them, recorded in the 27th and twelve following verses of the 6th chapter of St. Luke. Bunyan furnishes us with a quaint but striking illustration of the truth of the closing words of this precept:

"There was a man, and some did count him mad;
The more he gave away the more he had."

Now, if any man hath no measure of this Spirit of Christ he is none of His, and this spirit is one of generous benevolence. It banishes selfishness from the heart of its possessor and makes him zealous of good works wherever and whenever he finds an opportunity to perform them. Especially works of benevolence, so that he is frequently found tracing the footsteps of his beloved Lord and Master by going about and doing good. Or if Providence prohibits his going about, he does all the good he can at home (if he has a home), and this is just what I am trying to do by writing this.

I remember reading about a very poor, lame, orphan boy in the great city of London, who was living entirely on charity in a very small upper room that fronted on one of the streets of that city. This home had been furnished him by a benevolent lady.

By the kind providence of God he succeeded in learning to read and write a little. And another little boy who made his living by sweeping a pathway across the street saved pennies enough to exchange for a shilling, which out of love to his friend, the cripple, he gave to him, and with it he bought a Bible, which he studied, was converted and made very happy without the aid or instruction of any person. He was so happy that he longed to make others happy, and he selected passages from the New Testament, wrote them on slips of paper, and, sitting at his window, when he saw a person coming toward him he would drop the paper so that the person could see it. One day he saw a gentleman coming toward him and he dropped a slip of paper in front of him, which out of curiosity the man picked up and read. It made such an impression on his mind that he could not forget. He returned to London after a short absence, sought and found the lame orphan boy. He and his son were subsequently converted, and the latter became one of our most successful missionaries to the East—either Africa or India.

This proves that God can make a most efficient agent for good out of a very weak instrument. St. James in the 27th verse of the first chapter of his epistle says: "Pure religion and undefiled before God, and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." From all these gospel precepts it is quite clear that the purified people of God are and must be zealous of good works if they retain their purity, especially works of charity, philanthropy

and benevolence. And this is unmistakable evidence that but few among us professing Christians have set our standard of evangelical purity high enough, for if we had our zeal would certainly have prompted us to use a larger percentage of our wealth in the great work of the world' evangelization and the amelioration of the miseries of the afflicted.

But the people of God are peculiar because their chief pleasure is in the use of the means of grace, appointed by God, in the Church Militant, for the edication and consolation of His people. These means of grace are the places where God meets His people to bless them, and feed them with that heavenly manna upon which they will thrive and grow until "they all come unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians, 4th and 13th.

These people place no dependence on forms and ceremonies which are merely sectarian in their origin and tendency. But they delight in the study of the Holy Scripture, because they believe in them they have eternal life, for they are they which testify of Christ, the sure word of prophecy of the Old Testament. (2d of Peter, 1st and 19th.) And while they realize the blessed fact that the New Testament contains the glad tidings of the Gospel, they are far from underestimating the Old Testament, which not only contains the Law to bring us to Christ, but furnishes us with the evidence that Christ Jesus is the promised Messiah, that our faith in Him may be firmly established. Their daily practice and delight is to read a portion of the New or Old Testament prayerfully in

private for their own edification. If they are so situated as to render it possible, they establish divine worship in private homes where they live, if it is not already established there; but particularly in their own home. My brethren, these duties and privileges, I am persuaded, are sadly neglected by many professing Christians. David says in the 1st Psalm that the man who delights in the Law of the Lord shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, etc., etc. Is it because we do not believe the testimony of inspiration in regard to this matter, or because we underestimate the rich blessings promised to those who avail themselves of these privileges by performing these duties? Let those whose conscience condemns them for the neglect of this duty answer these questions for themselves.

Again God's people are peculiar for having stated times for private prayer and meditation. Oh, what a blessed privilege to be able to retire to the closet, or some other private place, where we can talk with God as a man does with his friend. And none but God can hear us. Here, Hezekiah like, we can open our hearts freely and spread all our troubles and wants before Him, and He will enable us to cast our burden (which is too heavy for us) upon Him, and give us in exchange of His holy peace and heavenly joy. Here we can thank Him for His mercies and plead His promises for a present and future supply of all things necessary to enable us to prove the genuineness of our faith by our lives, and to say with Paul, "For me to live is Christ, but to die is gain." Oh, what a

blessed privilege is this. It transcends in value all the wealth of the world. Yet it is our privilege, for God is no respecter of persons. Christ said to His disciples, "Whatsoever ye ask the Father in my name pertaining to my kingdom, He will give it unto you." But in proportion to their faith: "Believe that ye receive it, and ye shall have it," are the words of our Lord and Master. If we could only place a just estimate on the value of the good things laid up in the storehouse of God's grace, awaiting the presentation of our claims to the same in the name of our Lord Jesus Christ, I do think we should be found more frequently presenting our earnest petitions for the same at a throne of grace. But the people of God are not only peculiar for their attention to these personal and family duties, but also for their strict attendance upon the ordinances of the church and her public services. Of course, baptism with water in the name of the Father, and of the Son, and of the Holy Ghost, is appointed by our Lord to be the entrance door into the Visible Church. But as baptism necessitates the work of an active agent upon the passive recipient of the ordinance, it cannot possibly be a saving ordinance, either figuratively or otherwise. (See Ephesians the 2d, 3d and 9th verses.) If baptism was a saving ordinance, none who have passed the state of infantile justification can be saved who are not within the pale of the Visible Church, and millions will be lost because they have never had an opportunity to be baptized. Yet the people of God realize the fact that it is their duty and privilege to live within the pale of that church.

For the people of God are peculiar for their attachment to the public services of that church. The preaching of God's word, which is able to make us wise unto salvation; its prayer meetings, which if rightly conducted are well calculated to augment and establish our stock of grace, and to fortify us against satanic temptations through the medium of the World or the Flesh, or by his more direct impressions upon our minds. But most especially do they prize the ordinance of the Holy Sacrament, and they avail themselves of every opportunity to attend upon these public means of grace. The admonition of the inspired writer is to meet with the people of God, to unite with them in His worship, the reading and expounding of His word and singing of His praise. It is of the utmost importance that we associate ourselves with God's people in public worship. How can one be warm alone and serve his God aright? It is next to impossible to make anything more than a very stunted growth in grace and to be little sickly looking dwarfs among the trees in the garden of our Lord, if indeed the holy fire of God's love in our hearts is not completely extinguished for lack of fuel? I am persuaded if Christians were more attached to each other and more sympathetic with each other, and would meet together oftener for Christian communion, to assist and encourage each other in the Christian race for life eternal, they would receive very many spiritual blessings to which they are now entire strangers—that is, if in these meetings (designed for the higher development of our spiritual growth) we keep the world under our feet in its proper place, and

make Jesus Christ and His religion the predominating topic of our conversation. If we do not do this, the design of our Lord in furnishing us with these means of grace will be well nigh frustrated. The sacrament of our Lord's supper being that ordinance in the church instituted by Christ Himself to impress upon His people everywhere and at all times the remembrance of His sufferings and death for them, is therefore of the most extreme importance to all the people of God, and they are therefore peculiar for their reverence for and attachment to it, and delight to publicly acknowledge their love to their Redeemer by thankfully receiving the elements of the bread and wine and eating and drinking the same, as His own appointed representation of His broken body and shed blood for us. When we hear Him saying in John, 6:53: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Now read the following five verses and also the 26th and two following verses of the 26th chapter of Matthews, and I think you will see the vast importance of this ordinance. The holy sacrament instituted by our Lord on the occasion of His last supper with His disciples was the antitype, prefigured by the type of the paschal lamb in the Jewish church, and it was wisely ordered by Providence that the two ends of the two dispensations should meet and unite to form one church in Christ, and not two churches. The holy to the holiest leads, and both unite in Christ, who is the head of one church militant and not two, and the Law to observe the typical ordinance of eating the paschal lamb is re-

pealed by the presence of the antitype, the Holy Sacrament, appointed by Christ on the occasion of this last supper with His disciples. In like manner all the typical ordinances, including the Jewish Sabbath, of that dispensation ceased to be obligatory or efficacious, they being of no further use because superseded by the antitype. For the rest of our blessed Lord Jesus Christ not only pertains to the work of creation, but also to the work of redemption, which was completed when He rose from the dead upon the first day of the week. Then the Jewish Sabbath was a type of the Christian Sabbath.

## RECAPITULATION.

It appears to me that the foregoing arguments, based as they are, upon the eternal truth of God's word, ought to have weight enough in them, to convince the most skeptical professing Christian that the only possibly way to obtain admission into the kingdom of glory in the world to come is to get into Christ's spiritual kingdom, in the church militant, by the divine appointed means of ingress, namely, the Regeneration or by being begotten again by the Holy Ghost, and thus born into it, until God calls him by natural death up into life eternal. This is evidently the will of God, and except man runs counter to that will by permitting the salt to lose its saltness, that will be accomplished. I think if these people seriously weighed this matter in their minds they must know that to escape the terrible consequences of their sins they must be cleansed from them by the application

of the blood of the Son of God, through the agency of the Holy Ghost. But, Felix like, these people too frequently exclaim, "Go thy way for this time. When I have a convenient season I will call for thee." (Acts, 24th and 25th verses.) Thus they content themselves with joining the Visible Church. This union is proper and desirable for those for whom this church is designed, but it is not indispensable to salvation, because it alone is insufficient to save a soul from eternal death, water baptism being only a figure of the saving baptism of the Holy Ghost, which alone can purify the soul from sin. Jesus Christ never made a mistake, but in the parable of the ten virgins he cut this church into two equal parts, five wise and five foolish. He might have said seven wise and three foolish, or He might have made any other division to show there were more wise than foolish, but He did not. How terrible to think half the professing Christians are hypocrits. In five cases out of ten the salt had lost its savor and the lamps were gone out for want of oil when the bridegroom came. These people often faithfully observe the ordinances of the church of their choice, and this constitutes the sum and substance of their religion. But many serious people who (maybe) are not far from the kingdom of heaven will not join the Visible Church because they see hypocrits in it, but do not consider except they get into Christ's spiritual kingdom their eternal home will be with hypocrits.

WM. H. COLLINGS.

Blessed are the pure in heart, for they shall see God.
When Christ, who is our life, appears, we see the face of God;
And through the rounds of endless years we'll sound His praise abroad.

The holy to the holiest leads, and thence our spirits rise;
And those who to perfection grow shall meet him in the skies.

Oh, for that faith that works by love and purifies the heart;
That we may grow up into Christ and never from Him part;

But sound with all the Sons of God the depth of love divine;
And in the image of our Lord our face shall ever shine.
March 30th, 1890.

## MY LAST THOUGHTS ON REGENERATION

The only place where God and man can meet on friendly terms and be reconciled to each other is the place prepared by the Holy Ghost for this purpose. God stoops to meet man by the incarnation, that is to say, by infusing His Deity through our humanity in the womb of the Virgin Mary. This was effected by the Holy Ghost. See the words of the angel to the Virgin, Luke 1:35. "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." The child born of the Virgin as the result of this work of the Holy Ghost under the overshadowing influences of the Eternal Father was called the Son of God, because He was really the only begotten Son of the Eternal Father in body as well as soul. He was also called Jesus, as the angel directed, because he was really the only Saviour of man. He is also called the Son of Man because He was born of a Virgin, who was a natural descendant of Abraham. Thus the first step towards man's restoration back to the image and favor of God lost in Adam's fall was effected through the agency of the Holy Ghost. The second work, or the bringing of man up out of spiritual death to meet God in His incarnate Son, Jesus Christ, is also the work of the Holy Ghost.

Of course, Regeneration requires an act of faith

in God's willingness and power to save. That is, we must receive Jesus Christ as the promised Saviour before He gives us power to become the sons of God. Therefore it is our assent to divine truth when we know it that gives us the power to get salvation. But it is not this ordinary or commonplace faith that raises man out of spiritual death and unites him to Christ in God's incarnate Son Jesus, but a faith begotten into the soul by the Holy Ghost, for it is "a faith," or rather, "the faith of the operation of God." See Colossians, 2:12. It is therefore the work of the Holy Ghost to beget into man's spiritually dead soul the spark of divine life which comes only in union with this God-given faith in Christ's atoning blood, for Jesus is the Christ and when this divine spark illuminates the soul to see this it empowers the mind to grasp it and man is begotten again and restored to the kingdom of God in the Church Militant; and man is also restored to his primitive state of spiritual union with his maker. But we gain in the second Adam more than we lost by the first, for God adopts us into His family as joint heirs with Christ to all the blessings of His heavenly kingdom, and these are more than we can either ask or think.

"Except a man be born again (from above) he cannot see (experience) the kingdom of God."

That is, man in his unregenerated state cannot perceive divine truth or grasp saving grace. He cannot realize the fact that Christ died for all, and saves those only who forsake sin and rely only on His all atoning blood for present and eternal salvation, and that he inherits this salvation if he complies with

these conditions, by abstaining from all known sin and surrendering his heart or affections into the hands of his Saviour, who brings him up out of spiritual death, into life, under the happy influences of God's forgiving love, thus to get a taste of the riches of His grace.

In our Lord's discourse with Nicodemus on the subject of Regeneration He evinces divine wisdom by using the word "born" to express the great change wrought in the soul when begotten again by the Holy Spirit. And also the change in the relations, associations and influences on man's entire person when he enters the Visible Church by the ordinance of baptism, for both these changes are better expressed by the word "born" than they can be by the word "baptize." For although baptism serves as a figure of the spirit, yet it fails to be a perfect picture of the deep, radical change in the New Birth.

As we understand the Hebrew word Tabal, it means to cleanse from sin, and under the typical dispensation of the Law, this cleansing process was represented by the cutting ordinance of Circumcision, but in the Gospel dispensation it is represented by the washing process of Christian baptism, which ordinance being ordained by Christ Himself to be the door of ingress into His Visible Church, it is evidently impossible to enter this branch of His kingdom in any other way. This is a figure of the application of Christ's atoning blood to the soul by the Holy Ghost, but not a figure of our Lord's death and burial, the divinely instituted emblems of bread and wine, being absent in baptism. The word baptisdo does not con-

vey the true meaning of the word Tabal, for the Greeks being Gentiles, did not understand the nature of sin, therefore they had no word by which to express its cleansing process, and so the translators of the Hebrew Scriptures were compelled to use the word Baptisdo for Tabal. Now, Baptisdo means to wash things, either with or in water, to cleanse them from dirt, but not from sin, for sin is spiritual, and it requires a spiritual process to cleanse it or cancel it. Again the dirty thing washed by, in, or with water, underwent no transition into a new thing. And baptism only represents a change of relations and surroundings, that is to say, the things washed; dirty things were made clean ones, and not made new ones. And this change of relationship is all that takes place in Christian baptism, if we confine it to its meaning in the word Baptisdo, and it does this by introducing the person into the society of the professed disciples of our Lord Jesus Christ, which is the proper place for all true Christians. And Christ honors this, His Visible Church, by recognizing it as the kingdom of God, which is a very comprehensive term, including the kingdoms of Grace and Glory in the Militant and Triumphant Church.

We will endeavor now to present our views in relation to the word "born." First, the word is a better figure than Baptisdo to express all that can be conveyed by the meaning of the latter word, and the deep, spiritual change indispensable to salvation. In fact, it is the only word in the English language with which the writer is familiar that will convey the

deep, sipirtual meaning of our Lord's discourse with Nicodemus.

First, to be born is to become a new creature by experiencing a transition from the mother into the light and air of this world. But it is impossible for a full grown person to experience the natural birth the second time, as the word again necessarily implies our Lord's meaning in the third verse of John. The third relates exclusively to man's spiritual being, but in the fifth verse, before correcting Nicodemus' mistake, He proceeds to say: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now, this covers the whole subject, as it relates to the complex and triune nature of man being admitted into the kingdom of God, the water birth relating to physical man chiefly, and the spiritual birth to the spiritual man exclusively. As many as received Him as the Christ of God, to them gave He power to become the Sons of God. This proves that something more than this faith is necessary to enable us to secure salvation, and this is the work of the Spirit begetting into the soul implicit trust in and reliance upon the atoning blood of the Son of God. In the 13th verse of the 1st chapter of St. John this work is represented by the figure of a birth, but not of blood, nor of the will of the flesh, nor of the will of man, but of God. This settles the question respecting the nature of the first birth alluded to in our Lord's discourse, for it was necessarily of the same nature as this second, or new birth, which is strictly spiritual, relating to the soul, but having a renovating influence on the body of man.

Therefore the water birth cannot be the natural birth of the body, as many suppose, but it is Christian baptism, which opens the Visible Church to let the person into the kingdom of God. The apostle when introducing his gospel represents the Son of God and Saviour of man as the living Word and creating arm of Deity, before and after His incarnation, and He was, and is, and always will be, the inexhaustible and eternal source of spiritual light and life. That was the true light which lighteth every man that cometh into the world.

Let us now see by comparing the first few verses of St. John with the seventh verse of the second chapter of Genesis how the Old and New Testaments agree in establishing the opinions before advanced. The apostle writes of two persons in the Godhead eternally united. "In the beginning was the Word, and the Word was with God, and the Word was God." These were Father and Son, the Son bearing the title of Word, and He was in the beginning with God. This proves the eternal Godhead of Christ in union with the Father, and to my mind it establishes the fact of the deep mystery of our Lord's Sonship as it existed previous to His incarnation, and also the distinct personality of Christ, which is as great a mystery as His eternal Sonship. Moreover, the Word was, and still is, the only source of spiritual life and light that lighteth every man that cometh into the world.

We will now turn to the 7th verse of the 2d chapter of Genesis, which reads as follows: "And the Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life, and man became a living soul." Man did not become a living soul before the Lord God, that is, the Word or Son of God, breathed into his nostrils the breath of His own life, which constituted the first birth of the divine nature into the human soul, and this is what died a spiritual death the day Adam sinned, and what has to be restored in the new birth by regeneration before man can see or enter into the kingdom of God. It does not concern us how long man existed before he was blessed with a living soul for he may or may not have enjoyed animal life previous to this event. Be this as it may, it is impossible to know from this short history of the life breathed into man's nostrils imparted natural as well as divine life, or if man enjoyed natural life previously as animals do. One thing, however, is certain, and that is, that God's breathing into His creature's nostrils was the finishing stroke of omnipotence in man's creation. And it is also certain if the Hebrew word which is translated "serpent," means also ape, as Dr. Adam Clark says it does, that the monkey and the serpent belong to the same class in this history, Satan being represented by the reptile, serpent. And if those persons who claim to be descendants of the ancient monkey are correct in their conjectures, they are the true representatives of this ancient monkey, the satanic serpent, but not the representatives of God.

Satan first caused Eve to doubt the truth of what God had said. Thus skepticism became the first sin ever committed by our race, but it soon led to many other sins. When Adam sinned he involved his pos-

terity also. Yet no person will ever suffer for Adam's sin, for this divine life lighteth every man. Infants are all safe in the fold of Christ, but all who are not infants have outlived their state of infantile justification, and there is not one righteous one among them. In this fact we see the need of Regeneration, and there is a measure of the Spirit given unto all persons if they will only use it.

We now present the reader with our opinion of the title Word. We think it most appropriately applied to the second person in the Holy Trinity, for by that person God has always revealed His mind to His intelligent creatures, thus communicating His will and law unto them; and this has been especially the case since the creation of man. So also we convey our thoughts by our words, either spoken or written, to others, the living Word of God being of a similar nature to the spoken word of man, independent of the human voice. This last idea tends to raise man up to meet God in Christ. Our incarnate Redeemer when speaking of Himself generally calls Himself the Son of Man, and He does this to familiarize Himself with mankind and gain their confidence and love. He also calls Himself the Way, the Truth, as well as the Life of which we have been writing.

He is the way, and He alone,
The only way for sinners known;
The only way to sinners given
That leads from death and hell to heav'n.
He is the truth, will not deceive
Those who in Him alone believe;
As the atoning Lamb of God
Who spilt for them His precious blood.

Jesus Christ also calls Himself the Door. See St. John, 10:9. This title is acknowledged by our Lord in mercy to us, for He is the only door by which we can enter into eternal life, for He alone hath eternal life. By Him if any man enter in He shall be saved and shall go in and out and find pasture.

The last nine words prove that our Redeeming God will have all His flock free, for He is the good Shepherd, and the great one, and is able to burst the fetters from men's consciences and lead them into glorious Christian liberty, for it is not His will that any of his flock should be compelled to defile their consciences. They have not only a right to their choice of the branches, but a right to leave any one and join any other one if the one they leave does not furnish them with pasturage adapted to their spiritual necessities. No person can (in accordance with the will and law of Christ Jesus) be compelled to remain in that branch of the Church by whose net he was captured from the sea of the world if he enters it by the door of Regeneration, for according to these words of our Lord he may go out as well as come in, to find pasture. Jesus Christ gives His redeemed and justified people free ingress, egrees and regress in His Church Militant. Thank God there is one Door to Eternal Life. May God help us to enter by it, and see and taste His goodness. Hear the Saviour say:

"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

"Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last

day. For my flesh is meat indeed, and my blood is drink indeed."

"He that eateth my flesh and drinketh my blood dwelleth in me and I in him. It is easy to understand this as spiritual for the spiritual man, not for man's physical body."

"Let God be His own interpreter and He will make it plain."

Hear Him also say: "It is the Spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." See the 6th of John, the 53d and three following verses, also the 63d verse.

What I have further to say on this subject will be in poetry, except the following few words which present themselves to the writer's mind as an introduction to the poem:

The most stupendous miracle ever wrought was for the great benefit of man, and this was effected when the creating arm or Living Word of God was made flesh and blood, becoming also the Son of Man by His incarnation in order to pay for man with His most precious blood man's penalty for the violation of God's holy Law, which must have sunk every soul into the place prepared for the Devil and his angels, had it not been for this astonishing display of divine goodness and love.

Notice Jesus says: "Verily, verily, I say unto you, I am the door of the sheep." He does not say of baptism, but of the sheep. That is the door that opens to let my sheep into my fold, the Church Militant, by Regeneration, for I am the good Shepherd that giv-

eth His life for the sheep. And He also will furnish suitable pasturage for His flock to which they shall have free access.

No adult descendant of Adam can be in a saved state or condition until the illuminating spark of Deity or life of the Son of God is diffused through the soul by the Holy Ghost in Regeneration.

The only place where God and man can meet on friendly terms and be reconciled to each other is the place prepared by the Holy Ghost for this purpose.

God stoops to meet man in the Incarnation, that is to say, by introducing His Deity into our humanity in the womb of the Virgin Mary. This was the result of Holy Ghost work. See the words of the angel to the Virgin Mary, Luke, 1:35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

The child born of the Virgin as the result of this work of the third person in the Godhead under the overshadowing influences of the eternal Father was most properly named the Son of God by the angel, because He was in reality the only begotten Son of the Eternal God in His human body, and this is where the second person in the Eternal Trinity gets the title of Son. This much is established by the angel's words, "Therefore also that holy thing," etc., etc.

This child was also to be called Jesus, because He was the Divine Saviour, and in this way God became a man to save man. He calls Himself the Son of Man because He was born of a virgin, and thus was

blended Deity with humanity, but we know that this Son must have existed eternally, for "He was God" and His Incarnation was the first step toward man's restoration back into the image and favor of God lost by the fall of Adam.

The second work to raise man up to meet God in His incarnate Son Jesus is also the work of the Holy Ghost, for the three persons of the Godhead are all deeply interested in man's salvation, but the second person alone redeems with His own blood the whole human family.

This second work of the Spirit is called regeneration. Of course regeneration to be effected in us requires an act of faith in God's power, and willingness to save; if we have this faith, this is as much as we can do, and right here the Word, or Son of God, steps in and offers power to become the sons of God, and this power is the faith which is "of the operation of God (the Holy Ghost) ,for saving faith is not an ordinary faith. The common faith of assent to the fact that Jesus Christ, the Son of God, died for sinners is necessary, but it does not raise them out of the darkness, and death of the carnal state to meet God in His incarnate Living Word Jesus, and be embraced by the Father, as His adopted child, all of which is implied by the word regeneration, or the new birth. See Col., 2:10-13. It is the work of the Holy Ghost to beget into man's spiritually dead sould the spark of Divine life, which man receives through the door of God-given faith in Christ's atoning blood, for this Jesus is the Christ.

When this divine spark illuminates the soul, it is

begotten again, and restored to its original state of union with God,, being thus regenerated, we enjoy more in the second Adam than we lost in the first, for God adopts us as joint heirs with Christ to a kingdom undefiled and incorruptible in eternal glory, and this implies greater blessings than we can either ask or think.

With the greatest propriety our Lord says, Except a man be born again he cannot see the kingdom of God. That is, man by nature being in spiritual darkness, cannot perceive saving grace in the light of God's kingdom, or grasp the fact that as Jesus Christ saves all who forsake sin, and trust in Him; and that He saves all who forsake sin, and trust in Him; and that He saves him, if he does this. That is, if he gives up all hopes for salvation except the one hope founded upon the precious blood of Christ, which was shed to atone for his sins, as much as if he had been the only sinner.

So, not being born again (from above), he cannot perceive the kingdom of God, or taste and see the goodness of God. In our Lord's discourse with Nicodemus He displays Divine wisdom by using the word born, to express the great change wrought in the regenerated person, and not the word baptisdo, which fails to express the meaning of that great transition from spiritual death into spiritual life.

If I have been correctly informed, the Hebrew word Tabal, means to cleanse from sin. Before Christ came this cleansing process was represented by the cutting process of circumcision, but for all succeeding ages in church history our Lord ordained the washing

process of baptism as the door of His Visible Church on earth, in place of circumcision, both of which were intended to represent the cleansing effect of Christ's atoning blood on the human soul, when applied to it by the Holy Ghost.

Now the word Baptisdo conveys a very imperfect meaning of the Hebrew word Tabal, the Greeks being a gentile nation did not understand the nature of sin against God, or of the process indispensably necessary to cleanse it, and therefore they had no word to express the meaning of Tabal. When the Hebrew scriptures were translated into the Greek language, Baptisdo comes the nearest, and it only means to wash either with, or in water, according to the kind of things which needed washing, to purify them from earthly impurities; and the thing washed passed through no transition from an old thing to a new, or from an old or dead state into a new or live state. It was the same old thing after washing as before. Now this is what Christian baptism does for the body. It furnishes man with a change of relations and surroundings by taking him into the church, where he is, or ought to be, under the direct influence of blood-washed companions, for this is the proper place for all true Christians. And Christ honors it, in His discourse with Nicodemus, by recognizing it as the kingdom of God, which is a very comprehensive term, including the kingdoms of grace and glory in the church militant and triumphant.

We shall now offer a few plain remarks on the word Born, which we conceive to be the best and

only word that will convey our Lord's meaning in its far-reaching spiritual depths, to our minds.

First, to be born into this world is to become a new creature, by experiencing a transition from the mother, into the light, air and society of the world; but the word again implies that this same birth has taken place once before. Now it is impossible for a full grown person to experience the second birth of his body, therefore the words of our Lord in the 3rd verse of the 3rd chapter of St. John relate to the soul exclusively, but in the 5th verse He replies to Nicodemus; and in doing so He uses the word Born twice, but omits the word again. He first says, Except a man be born of water. This relates to the body, for the entire Triune man consists of body, soul and spirit, and Christ meant by this, that the person must be admitted by the door of Christian baptism into the visible church, to become a member of it, and enter into this department in the Kingdom of God. He next says, and of the Spirit; that is, to enable him not only to perceive Divine Truth, but to grasp it by faith, and be saved by grace through faith into the kingdom of ultimate glory. (The faith of assent to the fact that Jesus Christ is the Son of God, who died for sinners, will save no man. It requires the faith which is of the operation of God to save a man.)

By the foregoing arguments we see that the second birth is of the soul, and the first birth of the soul was of the same nature. Now let us see by comparing the first four verses of the first chapter of John, with the 7th verse of the 2nd chapter of Genesis, what that was, and when it took place.

St. John says: In the beginning was the Word, and the Word was with God, and the Word was God. Here St. John speaks of two persons in the Godhead which are the Father and Son, the Son bearing the title of Word, was in the beginning, that is, eternally with God. This proves the eternal Godhead of the Son, in union with the Father; also the distinct personality of this Son, or Word, in whom was vested the almighty creating power of Deity, in the 4th and 9th verses the most essential truths relating to regeneration are expressed: In Him was Life, and the Life was the Light of men. This means Christ is the eternal fountain of spiritual light and life.

And the Life was the Light of men, which lighteth every man that cometh into the world.

Now let us see how this agrees with the history of the creation of man in the 7th verse of the 2nd chapter of Genesis. John says: In Him was Life which was the Light of all men. Now when God made man's body of the dust of the earth, he did not become a living soul until He breathed into his nostrils the breath of Life. God thus endowed man with His own inherent Life, and this is what lighteth every infant born into the world; not the natural body, for this sometimes never sees the light of day, but the soul. Thank God for this.

It is not for us to say, or decide, anything more of this matter than the short history in Genesis, the 2nd and 7th verse, reveals to us. Neither, indeed, does it concern us, if God's breathing into the nostrils of a lifeless physical body diffused animal or natural life also in that body, or if man existed before this

event as an animal of the highest type; but destitute of a living soul.

To return to our subject, the breathing into man's nostrils the light of Divine life by God, was the finishing stroke of Omnipotence in his creation, and it was this that illuminated man's soul and gave it Divine life. It is this life, which lighteth every person coming into the world. As in Adam all die, even so in Christ shall all be made alive. No person will die the second death for Adam's sin. It was this life imparted to Adam in his creation that was lost when he fell from a state of innocence, the light of this Life being darkened by Satanic doubt, which led to the sin of disobedience, and when Adam became a sinner he involved his posterity in ruin; but Christ immediately came to the rescue, in these words: It shall bruise thy head, and thou shalt bruise His heel. (Genesis, 3:15.) So that every infant when born into the world has a place prepared for it by Jesus Christ in glory, with the redeemed; but alas, we all go astray at the end of the infantile state, so that St. Paul could say: There is none righteous, no, not one. Therefore, no adult can be saved without the second birth of the spirit, in regeneration, which work (of the Holy Ghost), raises the regenerated person up out of spiritual darkness and death, to divine Life at the feet of Jesus, where God adopts him as a joint heir with His Son, to an inheritance incorruptible, and undefiled. Remember, Christ redeems us. But the Holy Spirit must apply the efficacy of His atoning blood to the soul to cleanse it from sin; and There is a measure

of the spirit given to every person, so that we shall be without excuse if not saved.

There are two reasons why persons differ in their views of our Lord's meaning. In John, 3rd chapter, 1st and 5th verse. The first is the translation of the Hebrew word Tabal into the Greek word Baptisdo. The second reason is the curtailing of the meaning of the Greek word Annoothen in our English Bible, by rendering it again, instead of again from above.

One thought more on the title (Word) ascribed to the second person of the Holy Trinity. It is by this second person, or Son, that God has spoken to His intelligent creatures in all ages of church history communicating unto them a knowledge of his law; and will, as we convey our thoughts to other persons by means of our words, so God communicates His mind to us by His Son. In the beginning was the Word, so that we find that God did this before the creation of man, in communicating His mind to angels; but Christ is emphatically the Living Word, having eternal Life in Himself; nor can we get eternal Life out of Christ. But the most astonishing thing is, that this creating arm, or mouthpiece of Deity should be made flesh, and dwell among us, our Lord speaking of Himself generally styles Himself the son of man—this is done to familiarize Himself with men, that they might be encouraged to trust Him and love Him. He also styles Himself door. (John, the 10th chapter and 9th verse): I am the door; by me if any man enter in, he shall be saved. Nor can we ever enter heaven in any other way, for the loving Redeemer says: I

am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me.

There is no way to happiness, or heaven, or even to escape hell (which was not intended for man, but for devils), out of Jesus Christ, for Christ is the soul saving truth, and the Eeternal Life. Jesus (the living Word of God, also says, in the 51st verse of the 6th chapter of St. John: I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.

I will now conclude my observations, or remarks, on this part of my subject by a poem prepared expressly for this place.

September, 1902.

## A POEM.

*The Only Life-Giving Food of the Human Soul Is the Flesh and Blood of Jesus Christ.*

Jesus makes His meaning plain in the following words: It is the Spirit that quickeneth, etc. The words that I speak unto you, they are Spirit, and they are Life. These are Jesus' words.

I earnestly request all readers of the following poem to examine its Divine foundation, which they may find in the 47th and ten following verses of the 6th chapter of St. John; also in the 17th verse of the second chapter of Revelations:

Oh wondrous grace, amazing love,
That brought Thee, Saviour, from above;
Thy flesh indeed, is food divine;
Thy blood, dear Lord, is heavenly wine.

Sustain'd by these, we can defy
The power of sin, when called to die,
And have the victory over death
when we have drawn our latest breath.

Poor starving souls, without this food,
Are void of Life, and Light, and Good,
For nothing can fill up the place
Of this almighty saving grace.
Daily on Thee, by faith to feed,
Is what our higher natures need;
This Bread of Life, sent down from heav'n,
Evermore to us be given.

All who by faith so feed on Thee,
Eternal life will surely see;
And Thou wilt raise them up at last
From nature's chain which held them fast,
And set them up, on thrones on high,
In glory worlds, above the sky,
Where they all cleansed from every sin,
Will drink immortal pleasures in.

Oh! may I ever dwell in Thee,
And Thou, dear Saviour, reign in me;
Thou dost thy life for sinners give,
And those who feed on Thee will live,
Safe from the second death in hell,
With Jesus evermore to dwell,
In union with God the Son,
As He is with His Father one.

This hidden manna we all need
To eat and drink, the same, indeed;
To see our names in the white stone
Which only to us can be known;
Jesus will break this stone in two,
Keep part, and give the rest to you,
And when, as our last Judge He sits,
We'll find each part the other fits.

When ends our pilgrimage beneath,
We worship at our Saviour's feet;
Exalted to those thrones on high,
Man's higher nature will not die.
Our frail clay house will glide away,
As we rise to eternal day,
Clothed in a spotless, Glory dress,
Which is our Saviour's righteousness;
Bold, we appear before His throne,
And claim His kingdom as our home.
September 12, 1902.

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NOTE.—This glory dress is the wedding garment, without which none ever find a home in glory. (See Mathew, 22nd chapter, 11th to 16th verse, inclusive.);

## ON THE NEW BIRTH.

The following Scripture, contained in the 2nd chapter and 7th verse of Genesis, and the first few verses of St. John's gospel, throws more light on this grand and all-important subject than all the writings and comments of modern theologians combined:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Also in the New Testament: In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, in Him was life; and the life was the light of men. And the light shineth in darkness. That was the true light which lighteth every man that cometh into the world; His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which (are) born, not of blood, nor of (the flesh) or the will of the flesh, nor of the will of man, but of God.

These words (in the New Testament) were evidently written long after the conversation between our Lord and Nicodemus took place. They are the words of our Lord's favorite disciple, and taken as they stand, connected with the fact recorded in Genesis, before referred to, they furnish us with the best explanation that has ever been given of that ambiguous Scripture; as it appears in our translation,

Except a man be born again, he cannot see the kingdom of God. We observe that the Greek word, which is by our translators changed into the English word again, has a compound meaning. It means, again from above. Had the translators given the full meaning of the original Greek word, it would have read, again from above, and we should never have thought that the natural birth of our bodies was the first birth, to which this new birth was second, because the new birth, which takes place when we are born again, is from above, proceeding directly from God, through the influences of His Eternal Spirit, first working conviction of sin in us that leads to genuine repentance, and also begetting saving faith in our souls in the atoning blood of Christ. Our natural birth necessarily proceeds from our earthly parents. Therefore because the second, or new birth, is from above, the first birth must have been from above also, and the fact that it was is fully established by the Scriptures heading this argument. Our Lord says That which is born of the flesh, is flesh, thus informing Nicodemus that (thus far) he was speaking of the spiritual nature of man only, and therefore the first birth must have been the begetting of the Divine nature into man's soul at his creation, when the Lord God that is the logus, or Word, the second person of the Trinity, breathed into his nostrils, and made his soul to live, reflecting His own light and image. It was the work of the arm of Deity, or Son of God, to illuminate man in the first place with his own inherent life, and light. This being lost in the fall of Adam, man is spiritually blind and dead until this same Life and Light is restored

in his regeneration, which renders him a new creature, spiritually. These Scriptures of the Old and New Testaments completely sustain this view of the New Birth.

Our Lord told Nicodemus that except he was born again (from above) he could not see the kingdom of God, for reasons before noticed, he being spiritually in sin, that is, void of spiritual sensibility, so much so that the observance of no ceremonial rites, or church ordinances, nor yet the open acknowledgment that I am a teacher come from God will avail thee anything except thou are born again. This was undoubtedly a great shock, to Nicodemus. He was astonished beyond measure, and so it is to all self-righteous professing Christians, who suppose that a strictly moral life, coupled with a uniform conformity to church ordinances, will recommend them to God, and induce Him to forgive their sins. Those who trust thus in their own works will find their prop slip from under them in death and land them in hell naked, their works being void of merit are not accepted as righteousness by God. Nicodemus, however, had not as yet acknowledged the Messiahship of our Lord. This was the great stumbling block of the Jews unto whom He came, but they received Him not (in this way), but to as many as received Him, to them gave He power to become the Sons of God. It is, therefore, necessary to believe that Jesus Christ is the real Immanuel, the Son of the living, Eternal God. But notice, a moral life and church fellowship, a belief and profession that Christ is the Son of God (all this), does not make people the children of God, or place them in His

Kingdom; it only gives them power to become the Sons of God. It is to be feared that thousands in the Christian world (remember, I do not say the church militant), are in this condition, for notwithstanding they have been baptized into the visible church, they have not entered the spiritual Kingdom of Christ in the regeneration. Reader, examine yourself; try yourself by these Scriptures. Are you destitute of spiritual life, and light in your soul? Have you, or have you not, the internal evidence resulting from God's spirit, witnessing with your conscience that Jesus has washed away your sins with His own blood? Remember, the robe of hypocrisy will not cover the deformities of your sins in the spirit world; neither will the robe of self-righteousness. Nothing short of the robe of our Redeemer's righteousness will enable us to stand acquitted before the bar of Divine Justice. Question—Do we possess this robe? If we do, and retain it till death, we shall not be unclothed, even then, but clad with it we shall drop our mortality, and rise in our new dress into immortal life, even death itself being swallowed up of life.

Our Lord answers Nicodemus, in verse 4, in these words: Verily, I say unto thee, except a man be born of Water, and of the Spirit (also), he cannot enter into the Kingdom of God. Now why does our Lord introduce Water into his discourse on this spiritual subject? Evidently not because it was in any way connected with the natural birth, for He refutes this idea in these words: That which is born of the flesh, is flesh. Therefore water has no reference to this birth, as some suppose it has. But it is introduced to show

that the ordinance of Baptism is the divinely appointed way of ingress for the Physical man into the Visible church, even as Holy Ghost baptism is the way into the spiritual kingdom, with this difference, the latter is a real change, the former a relative change; and a figure of the spiritual change.

In writing on the word Water in this connection, permit me to observe, the phrase Kingdom of God is a most comprehensive term, extending throughout the universe, so far as God's kingdom is concerned, but in this connection it includes the kingdom of grace in time, and the kingdom of glory in eternity, and therefore relates to man in his corporeal nature, as well as his spiritual nature. The former relation in connection with the Visible church, the only way to enter this church is by being baptized with water. Our Lord informs Nicodemus, by this language, to-wit: Born of water, that the complete man, body, soul and spirit, is included in this great work, but that he made a mistake to think two natural births were required to effect it, for the natural birth cannot take place twice, but the spiritual life and light of God which has been ruined in man's soul can be restored to man again, and must be, before he can see the Kingdom of God, in grace and glory, or enter into it. The last words of Christ to His disciples, recorded in the 19th verse of the 28th chapter of Mathew, establish the fact that Christ designed the Visible church should be in close union with His spiritual kingdom, and that all Christians should be included in it, and it is indeed very desirable to be in connection with it. St. Paul says: I beseech you, therefore, brethren, by the

mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service. The mercy of redemption and the gift of the Holy Ghost are sufficient reasons why we should all corform to the will of Christ by uniting with the church by baptism, and this is the only way by which we can make a public consecration of our bodies to His service. It is presumably easier for us to grow in grace inside the pales of the church than it is outside.

But if it should be asked why does our Lord use the words, born of water, instead of baptized with water, or indeed, why does He use the word Born at all in this intercourse with Nicodemus, we will endeavor to give you what is, to our mind, a satisfactory answer to both these questions. The word Born furnishes the mind with a more comprehensive sense of the changes wrought in both cases, and it fixes the sense so that there can be no mistake. For instance, to baptize means to wash with or in water, to be in accord with the meaning of Baptisdo. But to be born means a change of place and surroundings; and this change, so far as man's body is concerned, is consummated at his baptism, but the word baptize does not express this change. Our Lord gave Nicodemus the full meaning of the complete change necessary in the entire man. Again, the natural birth does not change the nature of the child born. It is, therefore, a relative change, for it introduces it into the world. But the spiritual birth is a real change. It is a complete change of man's moral and spiritual nature, that cannot be expressed in any other way than by a new

birth. It imparts new spiritual life to the senses of spiritual perception of Divine realities, which the carnal man can never realize, or see, just as the natural birth permits the child to use his five natural senses of seeing, hearing, feeling, smelling and tasting, the things of this world. When the infant is born it is best if possible to feed it with its mother's milk. When a person is born again of the Spirit nothing is so suitable as a spiritual food, as the pure, unadulterated milk of the Word, furnished by the Spirit. The Divine Image is first begotten into our souls in regeneration, but as we grow in grace it is increased, and finally perfected in our purification, or sanctification. Finally, as the natural birth of the body introduces an additional person into this world to breath the air of the locality where he or she is born, be it pure or be it impure; also to eat and drink the food best suited to its requirements, age and constitution in the various stages of its existence. For this purpose it is first placed in the care of nurses and teachers, until it is able to take proper care of itself, mix with society and share in the sentiments, opinions and convictions of those with whom it associates. Even so, the water birth of Christian baptism introduces an additional person into the Visible church, to breathe the spiritual air of that church which he joins, be it pure or impure, and to feed on the spiritual food provided for him and others by the chruch—and for this purpose: He or she is supposed to be, at first, placed in the special care of good, or qualified nurses and teachers, until able to take care of himself and assume the regular church work, with all its responsibilities; how intense-

ly important that the spiritual atmosphere and nourishment breathed in and provided by the church should be pure Christianity, without any taint of either skepticism or credulity!

But to be born again of the spirit means vastly more than this relative change wrought by baptism. It is a complete change of man's spiritual nature, producing a new creature in Christ Jesus. The water birth, or baptism, in the case of infants, takes place while they are yet in the spiritual Kingdom of God, and for this reason they are not required to exercise faith in Christ, but are saved without it. Christ's life and light that lighteth every man, has illuminated them. But faith is required of all who outlive the state of infantile justification. For St. Paul tells us there is none righteous, no, not one. For all have sinned, and come short of the glory of God. St. Paul says, in Romans, the 4th and 15th verse: For where no law is, there is no transgression; consequently no sin, for sin is the transgression of the law. Therefore, St. Paul says again, in the 13th verse of the 5th chapter of this Epistle: Sin is not imputed where there is no law. And in the 9th verse of the 7th chapter, he says: I was alive without the law once; but when the commandment came sin revived, and I died. That is he, himself, was alive once, while in a state of infantile irresponsibility, and consequent justification. For the personal pronoun I, in this connection, signifies he, himself, for by the use of this pronoun, he declares it to be his own personal experience which may be also understood as a personification of the condition of all that ever come into the world. The above

is a proof of infantile justification, and consequently that infants are included in God's spiritual Kingdom, before and after baptism, should they be fortunate enough to be thus received into the Visible church to share in its fostering care; and protection.

For of such is the kingdom of God. That is, of infants themselves, with all other older persons who are born again, but no adult can enter it who is not like an infant, in innocence and humility, and these qualifications absolutely require all adults to be born again from above, or of the Spirit. It must, however, be acknowledged, although the natural birth falls short of being a perfect figure of the spiritual cleansing from sin, effected by the application of Christ's atoning blood to the soul. Yet it comes nearer to it by producing a new physical creature, than water baptism, which only produces a relative change, of the same physical creature.

The words of our Lord to Nicodemus in the 5th verse of St. John's gospel, the 3rd chapter, is an answer to Nicodemus's reply to our Lord's statement in the 3rd verse, and it assures him with the most intense solemnity, notwithstanding the great mistake which he had made by supposing he meant it was necessary for a man to be born into this world twice in order to see the Kingdom of God. It is as if He had said: What I hitherto informed thee of, in relation to this subject, relates exclusively to the Spiritual, not the corporal man, therefore his natural birth is not the first birth, which has to be renewed by being born again; nevertheless, I furthermore inform thee that this great work of which I speak, is so perfect, and

complete as to embrace man's triune nature, transforming it in every feature; consequently it affects man's physical nature, as well as his spiritual, for he must be born of water, or baptized into some branch of the Christian church (which is, or ought to be, embraced in the Kingdom of God). If he ever enters it, for I ordain baptism with, or in, water, in the name of the Father, and of the Son, and of the Holy Ghost, to be the door of this church, because it is a figure of the baptism of the Holy Ghost, of which I spake unto thee, and which is a real birth of a new spiritual creature, whereas to be born of water in baptism does not produce a new physical creature, for man has the same physical nature after baptism as he had before, just as the babe retained the nature and constitution of his parents, but the baptised person, like the babe, experiences a relative change of circumstances, as they relate to society, and surroundings. Finally, I repeat, as the natural birth ushers an additional person into the world, so baptism ushers an additional person into the Visible church.

Christ, speaking of the natural birth in verse 6, says: That which is born of the flesh, is flesh. And it is absurd to think if He had meant the natural birth in the preceding sentence. He would have called it a birth of water. He used this language to convince Nicodemus that the water birth was not the natural birth. Had our Lord meant the natural birth, by the words born of water, He would not have expressed His meaning in this obscure way, but would have said, Born of the flesh, for His intention was to enlighten, and not darken the mind of Micodemus on this subject.

but this interpretation of His meaning entails the necessity of two natural births to be experienced by the same person; in fact, this is the necessary consequence of placing the first birth alluded to by our Lord, as the natural birth. Every person is born of the flesh once, and if to be born of water means the same thing, every person must be born of the flesh twice to enter the Kingdom of God. For our Lord spake to Nicodemus of both these changes produced by the water, and the spirit, as events yet to take place in the man, without any reference to what he had already experienced. Mark the words, Except a man, etc., etc.

## THE NEW BIRTH.

Translating the Hebrew word, Tabal, into the Greek word, Baptisdo, and curtailing the meaning of the Greek, anoothan, by rendering it in English in the word, again, instead of, again from above, have made the doctrine of the new birth hard to understand if we confine ourselves to the English language, because there was no Greek word that expressed the meaning of the Hebrew word Tabal (which means to cleanse from sin), it is translated into the Greek word, Baptisdo, which means to cleanse from filth, either with, or in water. Therefore Christ uses the word birth, to express both the relative and the radical change wrought in man by water baptism, and Holy Ghost baptism, the first affecting his body, the second his soul, because the word birth expresses His meaning much better than the word Baptize, in both cases. Therefore, as to be born again means also to be born from above again, the first birth must have been from

above, and could not have been the natural birth. Neither can it be the water birth of baptism, for we have before proved that baptism produces only a relative change, affecting man, by admitting his person into the Visible church. For, as the natural birth produces a new natural creature, so the birth of the spirit produces a new spiritual creature. The natural birth lets us into the world; the water birth into the Kingdom of God; the two births cannot be the same. True, the natural lets a justified creature into the world, but the world is sinful in the sight of God, and subject to Satanic influences, and therefore is not the Kingdom of God, in this divine sense. But the water birth makes us sit together in heavenly places, in Christ Jesus, in His Visible church, on earth. (See Epes., 2:1-6.)

## THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

I am deeply impressed with a desire to express my opinion in relation to the term, "The Christian Church." In doing this, I refer the reader to the 44th and 45th verses of the 2nd chapter of Daniel as a foundation for my introductory remarks. The quotation reads as follows: And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands; and that it break in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall came to pass hereafter; and the dream is certain, and the interpretation thereof sure.

God's ancient people, the Jews, were his peculiar people, to whom he condescended to make known from time to time, His will, by his prophets; and with whom he deposited his law, these Jews were also under the peculiar and special protection of God, because they were the children of Abraham after the flesh, to whom God had promised (Genesis, 22:18): And in thy seed shall all the nations of the earth be blessed.

This seed, St. Paul tells us, was Christ, and Christ

became Immanuel in connection with these people. They were, therefore, His Blood relatives. But they were not peculiar in the sense they imagined, for in the promised seed (not seeds) all the nations of the earth (Gentiles as well as Jews), were to be blessed.

Now the Jews had sinned so long and so greivously against so much light (for the age in which they lived), and such wonderful displays of God's awful majesty and power, holiness and justice, as well as His care and regard for them as a nation, that God for a season partially withdrew Himself from them, and selected Nebuchadnezzer as His medium (in connection with His prophet Daniel) to communicate His purposes with regard to certain important future events. Let Christians beware, not to presume on God's regard for them, so as to sin, as these Jews did, lest a worse thing come upon us, who have superior light and privileges.

But their sin found them out and they were carried away by Nebuchadnezzer into Babylon, and God caused this heathen king to dream this dream. Passing over all the intervening events foretold in this dream, between the fall of the Babylonish empire, and rise and rule of the Roman; during the period in which the Son of God became incarnate, we proceed to notice Daniel's interpretation of the stone cut out without hands, in our text. From which it appears that this stone represents a kingdom, with its king guiding, directing and overruling, with consummate skill and power, all the affairs of its interior, and directing to a successful termination all its dealings with other kingdoms.

Now this king is Christ. (John's Gospel, the 18th chapter, middle clause of the 37th verse). Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world. The stone which the builders rejected is become the head of the corner. (Psalm, 11:22.) These builders were the Jews while under the iron rule of Rome, and Christ is the head of the corner, indeed, of the entire superstructure of the Christian church, in this connection that church means the kingdom of Christ, which will finally destroy all the kingdoms of darkness, and therefore cannot refer to any branch of the Visible church. Let the builders in the church to-day take heed not to reject Christ by substituting church ordinances (proper in their place) for the vicarious sufferings and precious blood of our glorious Redeemer, which is the sole foundation of the Christian's hope.

The king saw that the stone was cut out of the mountain without hands. The complete figure, the Stone, the Mountain, and the cutting out without hands, refers to the incarnation of Christ and shows clearly that man had no hand in procuring it. This being so, man must accept salvation by grace alone; entirely independent of his own work, of obedience to God's commands, for man had no part as an active agent in this wonderful transaction, which was destined eventually to annihilate the kingdoms of darkness. The stone also prefigures the kingdom of Christ, or the universal church militant, which shall never be destroyed, but after the utter annihilation of all the kingdoms of darkness, all superstition and

error, it shall run on with an even and harmonious course throughout all the ages of time.

Now this glorious kingdom is the Christian church. Not any distinct branch of that church, which may elect to call themselves by that name, but the universal church that consists of all genuine believers in, and lovers of Christ. This church has indeed become a great mountain, and it is in reality a most glorious kingdom, where Christ is, and forever will be, the reigning King. But it by no means fills the whole earth as yet. Nevertheless, as it rolls on through the ages of time, its bulk and its beauty will continually increase, and near future events are destined to augment both, and greatly acelerate its progress toward the accomplishment of its mission. When God said, Let there be light, it immediately shone forth, out of the thick darkness that enveloped the earth like a mantle, through which no ray of light had ever penetrated, iluminating those regions and rendering the objects contained in them visible, when the time came for ocular demonstration.

Even so shall it be in the spiritual kingdom, as in the natural, for one king governs both. There shall be a period of indefinite duration and great spiritual prosperity in the church, and she shall put on her beautiful garments of Truth, Light and Praise, and in righteousness shall she shine forth into all the dark places of the earth, filling the same with the sweet music of her songs of praise, illuminating the mind, rectifying the understanding everywhere. Truth shall not only be brought to the surface, but it shall shine forth with the unmistakable brilliancy of self-evident matters of

fact, like diamonds of the first water. Vice and error, ignorance and superstition, shall no longer be able to conceal their hidious deformities, and ruinous consequences, for this glorious spiritual light shall expose their true character, only to be rejected by mankind.

If I have a correct understanding of God's word and can read the signs of the times correctly, the time is not so distant as some suppose, when there will be no discord in the music of the church. It will harmonize with the church triumphant. At present, however, the different denominations of Christians, which hesult from this discord, serve pretty much the same purpose as the different sittings in a temple of worship. But in this happy time there will be a unity of spirit prevailing in the church, with regard to doctrinal opinions, that will merge all these denominations into one body, which may be justly named "The Christian Church." May the good Lord hasten the time. But the word Christian is a generic name that cannot be justly applied to any one branch of the church, as the specific name of that branch, to the exclusion of the other branches. Take notice, I do not include in these remarks any spurious or anti-Christian church. I speak only of the true church, wherever it may be found.

Do you say, Why cannot this name be justly applied to a branch of the church? I answer, because of the inference entailed by such a claim, which with the definite article The, immediately preceding the words, Christian Church, is this: We are the only society of Christians; other denominations are not Christian, but what their respective names claim for them; but we

claim to be Christians. The limiting adjective or definite article, The, fixes the true meaning of the phrase or name to be this and only this. But Christian is a generic name, and as such, it is the common property of all true believers in Jesus Christ, as the Son of God, the second person in the Holy Trinity, the promised Messiah, the Redeemer of mankind, the sole source and fountain of eternal life. Every person who has this faith, and trusts in Christ alone for the pardon of his sins and the final salvation of both his soul and his body, and lives in conformity with his profession of faith and the teaching of the holy Scriptures to the extent of his ability, has an undoubted right to claim to be a Christian, because he cannot do this without the baptism of the Holy Ghost, which alone can make a Christian out of a sinner, a person may go through all the ceremonies of water baptism and be baptized by any of the officials of any branch of the church, and yet not be a Christian in the sight of God. The true Christian may be found either inside or outside the pale of any Visible church; of course, his safest place is inside the fold, with the lambs of Christ's flock.

Therefore the name, "The Christian Church, will never be acknowledged by the Christian world at large to belong to any branch of that church exclusively, and it will not stick, except in that branch where it originated. The Presbyterians, the Methodists, the Baptists, and many other denominations are Christians, yet none of them claim the name, "The Christian Church," as exclusively their own.

To illustrate what I have been saying in relation to the words, "The Christian Church," suppose that in

a certain manufacturing town there were three or four factories, all presenting pretty much the same outward appearance, and all using steam as a motive power for working in wood. Now suppose one of these factories had the following words, painted in large, showy characters:, completely across its front: "The Steam Factory," and a person being a stranger in the place, not acquainted with its usages, observed the blazing sign across the front of factory No. 1. Do you not think he would infer from this sign that the other factories did not have the necessary apparatus for generating steam, and that all the work in them was done by hand, except they used some other power, maybe gasoline or electricity, or wind or water, but certainly not steam?

Now this stranger's curiosity led him to inspect the interior of all the factories, and he made the astounding discovery that each was owned by an incorporated company distinct from all the rest, and they all used steam as a motive power.

I conceive this to be a fair illustration of the church today with respect to the generic title of "The Christian Church." But, of course, if a denomination of Christians choose to call themselves by that name it is nobody's business but their own; as steam was common to all the factories, so Christianity is common to all the churches.

Observe, reader, the builders of which our Lord spake, when he quoted the Scripture, before cited, in Psalm the 118th and 22nd, were Jews, workmen in their church, which was a continuation of that church that was with Moses in the wilderness, and He charged them with rejecting the Stone, and declared that the

same had become the head of the corner in their building, not the head of the corner of some other edifice, or church. Now this Stone was Christ, and this proves that Christ was the head of the church while it was under the dispensation of the Law (and He still continues to be its head when this typical administration is superseded by the glorious realities of its antitype). I see no indications of a new church, but there was, of necessity, a change made in the institutions of the church when Christ came in the flesh, of which change we shall speak more particularly further on. But when did this change first take place? Let us see. The link which united the dispensation of the Law with that of the Gospel, was forged by Christ at His last supper with dis disciples, while they were eating the typical Paschal lamb. He instituted the Sacrament of the Lord's supper, to be a perpetual remembrance of the breaking of his body, and shedding of his blood for the sins of many, and He thus unites the type of the Passover with its antitype the Holy Sacrament, and He welded that link when He hung upon the Cross for the sins of mankind.

Take notice, the believers in Jesus Christ had not as yet received the name of Christians; neither did they receive that name on the day of Pentecost, but they afterward received it at Antioch. On the day of Pentecost, according to the first four verses of the 2nd chapter of Acts. The Apostles, the Disciples and the believers in Jesus Christ, were all with one accord in one place, waiting for the baptism of the Holy Ghost. Christ's promise was fulfilled and the same day there were added unto them about 3,000 souls. I ask, Added

unto whom, unto persons inside the church, or outside? You say to the believers. Exactly. But these believers were still Jews, and members of the old church, but under the new dispensation. For it was impossible for them to be added to a new church when heretofore it had no existence. Great and glorious changes took place in the days of these kings, when this glorious kingdom was set up, but these changes did not affect the foundation of God's church then in the world, for its foundation was the Stone in the Mountain, which (in the days of those kings) was cut out without hands. And this Stone is Christ, the same yesterday, to-day, and forever.

These changes only affected the exterior appearance of the edifice or church by changing its ordinances, leaving the church still standing. The visible display of God's glory, and symbol of his presence called the Shekinah, was suspended, and superseded by its antitype, the presence of God incarnate in Jesus Christ. The door of admission into the church, the bloody rite of circumcision which shadowed forth the work of the Holy Ghost cutting away sin by repentance, and was a type of Christian baptism, was superseded by the rite of baptism, its antitype, which was a symbol of the washing of regeneration by the same spirit, the Holy Ghost; also legal righteousness of the Levitical law, is superseded by its antitype, the righteousness of faith in Christ, working love to Christ in the human heart.

The typical rite of the Passover is superseded by its more glorious antitype, the Holy Sacrament of our Lord's Supper, representing the body and blood

of Christ, received spiritually into the soul to invigorate it, with new spiritual life, being represented by the bread and wine, received into the natural body to sustain and prolong its natural life. The shedding of the blood of beasts to offer as sacrifices for sin, which could not atone for it, but were types of the sacrificial blood and death of Christ. These Jewish sacrifices ceased, being superseded by their antitype, the ignominious death of the Son of God, our Saviour Jesus Christ, hanging upon the cross, and shedding his blood, for the sins of the human family.

Lastly, the shadowy seventh day Sabbath, and the year of jubilee (being the 50th year, not the 49th); the first being a type of the rest of our Lord from His work of creation, and the second a type of our first day Christian Sabbath. These were both superseded by their antitypes, or by the resurrection of Christ on first day of the week, and resting from His second, and more painful work of redemption, thus laying the foundation of the Christian Sabbath by changing the Sabbath from the seventh day to the first, in conformity with the Law; for we see that all typical rites and ceremonial observances of these rites under the law of Moses ceased when superseded by their respective antitypes in the Gospel dispensation. Thus two rests from Creation, and from Redemption, are by Christ's resurrection united in one, our first day Sabbath.

'Twas great to speak a world from naught,
'Twas greater to redeem.

You can see by reading the 11th chapter of Romans that God was never without a people among the

Jews in Paul's day, and that people constituted his true spiritual church.

God hath not cast away His people. (Verse 2.)

Even so then, at this present time also there is a remnant. (Verse 5.)

If the root be holy, so are the branches, for if the first fruit be holy, the lump is also holy. (Verse 16.)

Thou hearest not the root; but the root thee. (Verse 18.)

But the unbelieving Jews were broken off from their olive tree, which means they were broken off from Christ, the living vine and chief corner stone of their church. (Verse 20.)

God is able to graft them in again. (Verse 23.)

How much more shall these which be the natural branches be grafted into their own olive tree. (Verse 24.)

If this does not prove that the true Christian church is not a new church, but a continuation of the old one, under a new administration, there is no sense in Paul's arguments.

The glorious gospel of the blessed God committed to Paul, and communicated to the world by the instrumentality of the church, evolves a pure heavenly light, and it should not be prevented from diffusing abroad that light, in its untarnished, original purity, by the isms and opinions of men in connection with the church.

God made the place of His feet glorious. (Exodus, 24:10. Also Isaiah, 60:11-14.) And His feet shall stand, etc., etc., meaning Zion (the church). (Zachariah, 14:4). Therefore everything that would

defile the purity of the church must be removed to enable it to accomplish its full mission in the world, by subjugating all the kingdoms of darkness. The church must be glorious in Holiness. Bigotry and prejudice must be expelled from it by brotherly love and Christian charity. There must be no whisperers or backbiters in the church. Under the benign influence of a powerful influx of Heavenly light, illuminating the church, the grace of Faith in Christians will be wonderfully invigorated, and the demon of Doubt driven to his own native fastnesses, outside the church. Christians will have no inclination then to appropriate to themselves the glory of belonging to Christ. Spiritual pride will surrender its place to childlike humility.

In this happy time Satan shall have his power to tempt Christians very much curtailed. Then shall the light of the church shine out, in all its purity, and grandeur as the reflected light of the Son of Righteousness, and as the city of God, set upon Mount Zion. But how can this change be wrought in the church. In the first Book of Kings, the 19th chapter, the 11th and 12th verses, we find the Tornado, the Earthquake and the Fire, all preceded the small still voice of God. In these chariots He rides in terrible majesty, at the sight of which the nations tremble and the opposing mountains of Heathen superstition and opposition melt and disappear. These things are some of the clouds and darkness that are round about him, and they indicate His near approach.

They are the Dust of his feet that the Prophet Nahum, in the first chapter of Nahum, the 3rd verse, speaks of.

These things conceal from human observation the hand of Deity moulding and shaping events, overruling them with infinite skill and power and directing them with infallible wisdom to the successful accomplishment of His own sovereign will, namely, the purification and the glorification of His church. In addition to all these storms, which include political storms, and changes, civil commotion and war, as well as plagues, pestilences and famine, etc., also atmospheric and electrical disturbances, that affect the world at large, as well as the church. There will be a special shaking up of the dry bones in the church itself.

Hypocrisy will no longer be able to palm itself off for genuine Christian piety, if I mistake not. God will restore unto the church some of the special gifts of His spirit that were granted unto some of the early Christians in the apostolic age. At least, that gift of the power to discern spirits, which appears to me to be well calculated to greatly facilitate the purification of the church, and I am not without scriptural foundation for my faith in this particular. Of course, its tendency would be to expose hypocrisy. Now read (carefully) the 3rd chapter of the book of Malachi, paying particular attention to the first six verses, and remember that this prophecy which related first to the first coming of Christ comprehends more than this, and extends through the ages to the second coming of Christ, at which time I believe the Christian martyrs will be raised to live and reign with Christ in His spiritual kingdom on the earth for one thousand

years, and this will constitute the Millennium. This period will terminate some time before the general resurrection of the dead.

It is very evident that some parts of this phophecy will be as literally fulfilled in our Lord's second coming as they were in His first coming. And He shall suddenly come. (1st Verse.) This is in perfect accordance with our Lord's teaching.

But who may abide the day of his coming, etc., etc. (2nd Verse.)

Now read the 5th verse, and say if you do not think this language clearly indicates the scrutinizing glance of the Saviour's eye, searching the hearts and trying the veins of professors in his church.

Now read the 16th and two following verses of this chapter, and is not the 16th a good foundation for class meetings in the church, as observed among the Methodists? And I suppose other denominations, but if so, this prophecy includes in its scope the present age. The sole object of these meetings is, or should be, to help each other on in the good way of life. Christians that love and fear God speak often one to another about good things in these meetings.

But if this means of grace is neglected, what right have we to expect the great blessing promised in the 17th verse. I think the last verse supports the position I have taken respecting Discerning of Spirits. Mark the words (return) and discern between the righteous, and the wicked, etc., etc. From the word return, I think there is a reference to the gift of discerning spirits conferred upon Christians in the Apostolic age, but for some unknown reason suspended.

Our Lord shall suddenly come into his church, when it is purified and prepared to receive Him. But of the day and hour of His coming, knoweth no man.

Observe, reader, the pillar of fire suspended over the tabernacle in the wilderness was symbolical of the latter day glories of the church. Therefore, I believe there will be an ocular demonstration of the presence of Christ similar to the Shechinah, perpetually suspended over every place devoted to the true and acceptable worship of God in the Christian Church universal, especially during time of divine worship. It will not be difficult therefore in the Millennium to discern between true and spiritual Christianity.

Furthermore, if we compare the prophetic and highly figurative writings of the prophet Zechariah in the 14th chapter of that book with the 10th, the 11th and the 12th verses of the 1st chapter of Acts, we shall see that the words of the prophet refer in part to the second coming of Christ and agree with the words of the angels. (See the 4th verse of the 14th of Zechariah, also Acts 1st and 9th, 10th and 11th verses.)

In this chapter of the book of Zechariah we have the troubles in the church preceding Christ's first coming and in the world after that event, preceding our Lord's second advent. In reference to church troubles before Christ came, see the two last verses of 13th chapter, and I believe this is figurative of the state of the church immediately preceding the Millennium. Also note the 4th verse of this chapter and remember Christ ascended from

the mount called Olivet. And He shall so come in like manner as ye have seen Him go.

This is angelic testimony. Then shall the Lord go forth and fight against those nations. (To make way for the progress of his church.) And His feet shall stand in that day upon the Mount of Olives.

This is phophetic testimony. It is highly figurative, but I think the division of the mountain foreshadows terrible commotions in the Visible church. It is evident this prophecy can not be confined evclusively to the first coming of Christ, neither can it refer to His coming at the general judgment, because of events subsequent to His coming. It must refer, therefore, to his second coming at the commencement of the Millennium. I regard that part of the prophecy beginning at the last part of verse 5, unto the end of the chapter, as a dark, but evidently figurative prophecy, in which Jerusalem is used metiphorically to represent the state of the church in the latters days. In the 12th verse some of the plagues are predicted with which God will visit those nations which persist in rejecting the Gospel when urged by the church to accept it, and by these terrible judgments will God utterly consume them, leaving the whole earth to the occupancy of His purified church. Christ will be universal king over all the earth, For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Habakkuk, the 2nd chapter and 14th verse. Also the 9th verse of the 11th chapter of Isaiah.

"And the Lord my God shall come; and all the saints with thee." The last part of the 5th verse in the 14th chapter of Zechariah.

Does not this prophecy relate to the second coming of Christ, when he will come accompanied by all his great army of martyrs, reunited to their spiritualized bodies, to reign with our Lord in His spiritualized church on earth, as the ministers of His government? And if so, what a glorious time the Millennium will be!

Now if we turn to the 11th chapter of Isaih, and read it carefully we can learn much about it; but it cannot come in this generation, for the Jews have to be gathered into the church and received into it by baptism. (See Ezekiel, 36th chapter, 25th verse.)

"Then will I sprinkle clean water upon you, and ye shall be clean," etc. The power of Turkey also has to be utterly destroyed in the storms that will precede this happy time.

"The Lord shall utterly destroy the tongue of the Egyptian sea." (Verse 15.) But like Daniel, we will wait in our lots, and see the salvation of God. Amen.

December, 1898.

## SKEPTICISM AND CREDULITY.

**Showing How the Former Led to Its Opposite Extreme, Credulity, and How These Two Extremes Generated Superstition and Idolatry, Enveloping the Greater Part of the World in the Darkness of Ignorance and Leading to All Kinds of Sin and Misery, the Whole Having Its Origin in Doubt of the Verity of God's Word.**

I do not know that I can say much more than I have already said in some of my former writings on this subject, but I will do the best I can, trusting in God for light and instruction from His Spirit as I need it. In doing so I will select two words as a foundation whereupon to base my remarks, and I think they will furnish ample material to prove the wisdom of St. Paul's admonition, "Let your moderation be known to all men."

The two words I refer to are Skepticism and Credulity. This subject is so broad and comprehensive as to render it impossible for me to present it in all its multifarious aspects. I shall therefore confine my meditations to their effect on faith and practice in matters relating to revealed religion. The first word means doubt, the second means easy of belief.

The captain of a ship some times experiences great difficulty in steering his craft through a narrow strait of the sea so as to avoid the rocks above

and beneath the surface of the water and the sand bars, which in some cases are more to be dreaded than the visible rocks, any one of which might bring ruin and death on the ship and the crew if it came in contact with them. In this case the sea captain furnishes us with a figurative illustration of our own condition. Frequently in our journey through life we sometimes get into straitened circumstances. In these cases we should endeavor to avoid undue excitement, to be prudent and not give way to immoderate grief and rush into inevitable ruin. But in matters relating to our Christian faith we sometimes have to steer our bark through spiritual straits, or narrows, as they are frequently called, which are bounded on either side by rocks and sandbars that threaten instant destruction. We seem to have drifted into these straits not always through any fault of our own, apparently by chance, but in reality it is the work of the enemy of God and man to drift us between the rocks of Skepticism and Credulity, the Devil being determined if possible either to undermine the Christian's faith or to make him believe a lie. And, oh, what awful storms he raises on the sea of life, and the poor Christian realizes the depressing effect of these storms both outside himself and within himself. Now, every person who has passed the period of accountability in the sight of God is pretty sure to have to pass through these dangerous straits in his journey through life, especially if the journey be a long one. Then is the time when we need the unerring hand of Deity in our

blessed Redeemer to guide us through the raging billows of Temptation and Despair. These things sometimes overtake us in our domestic affairs.

Sometimes in the scientific world we hear of discoveries to us altogether inexplicable and beyond our comprehension, notwithstanding we have either to reject them or to embrace them in our own minds. In the former case we will soon forget all about the great discovery, except it turns out to be a matter of fact and flashes back the light of truth upon us with irresistible force. But in either case we have an illustration of the extremes of Skepticism and Credulity. Now, as these relate to our Christian experience, Skepticism and Credulity are the two rocks between which we often have to steer our faith, and we are in great danger of making shipwrecks of it. In respect of prudence, it is always commendable, but there is a point where prudence ends. This is the danger point, and the danger is of smashing our faith against the extreme of Skepticism, or Infidelity, and Credulity, and embracing (in our faith) a ruinous lie. Prudence says believe not every spirit, but try the spirits, whether they be of God or not. Some persons are naturally of a doubting disposition. Such persons are slow to embrace any new development in science or religion. These people are in no danger of believing a lie, but in great danger of becoming infidels. The skeptic may be considered an extremist if his eccentricities in the line of Skepticism really merit that appellation, but a prudent degree of caution

is not only commendable but necessary to insure safety.

Do not venture far from Mediocrity if you wish to steer safely between these two extremes. Remember St. Paul's admonition: "Let your moderation be known to all men." If you do not heed this warning voice you are in danger of making shipwreck of your faith. Then you sink into the satanic slumber of self-sufficiency, and dream that you will never believe anything which you cannot comprehend, and consequently you reject all revealed and experimental religion, inclusive of the great works of creation and redemption, as described in Revelation. Now there are a thousand things in Nature which no man can comprehend, but we are bound to admit their existence. Do you not perceive the inconsistency as well as the ruining nature of such extreme Skepticism as would lead a man to renounce or reject all faith in a God, a place of rewards and punishments? Let persons of this class remember this one thing, that their lack of faith will make no difference to their experience in the reality of a future state of rewards and punishment. These places do exist and the wicked will, in spite of all their boasting, be turned into Hell. But there are some people who appear to settle down with the idea deeply impressed upon the mind that they are at liberty to embrace that part of the Bible which accords with their views and wishes and to reject the rest. Such persons as these remind me very forcibly of a small quadruped that burrows in the ground and if you watch

him at work you will every once in a while see his nose protruding through the mound which he is making and with a sudden jerk of the head he empties his pockets of mould which he had taken from his burrow in order to give him a pathway beneath the surface. Now, persons of the class before described very strongly object to the existence of a personal Devil, the Prince of the Power of the Air, the spirit that worketh in the children of disobedience. By making them believe he has no existence he works all the easier on them. Therefore they exclude the Devil and his native home, Hell, from the catalogue of the articles of their faith to make their mental career in religious matters through the present life free from these, to them, objectionable obstructions.

But the other extreme of Credulity is equally dangerous if not guarded by Prudence and Mediocrity. Persons of this class are so easily persuaded to believe anything and everything they hear that they require no proof of the validity or truth of the intelligence before they swallow the most extravagant stories as self-evident matters of fact. Such persons as these are easily persuaded by Satan to believe a lie.

In persons where there is an inherent tendency toward Credulity it may exist independently of ignorance, but as a rule the two are closely related to each other, and they are sure to become associated with Superstition, and these three with a fourth by the name of Idolatry. And then the four, under the leadership of Prince Skepticism, organ-

ize themselves into a select committee on ways and means, having special privileges and a diabolical work assigned them. Their privilege is to darken the mind with regard to divine light and truth. This they accomplish by blinding the spiritual eye with the smoke of the horrible pit or False Doctrine. Their work is (when they have rendered them blind or hors de combat by these means) to take them prisoners, chained to the chariot of his satanic majesty, the Devil, to be safely deposited in his native kingdom of Darkness and Despair, as trophies of their faithfulness in his service and success. These are the adversaries with which Christianity has had to contend for nearly 1900 years, and how far it has been successful in restraining these unhallowed influences or vanquishing this terrific foe I will leave the kind reader to judge. A glorious work has been done, but there is much more to do before all the dark places of this world will be restored to their rightful owner, our sovereign Lord and Master. This warfare must continue until the banner of glorious peace swings out from the battlements of Heaven and floats in the breeze of all nations, and true Heaven-born Christianity bears off the palm of victory.

Christians, put on the whole armor of God. You will need it all in this warfare, both offensive and defensive; you will need it all, "for we wrestle not against flesh and blood, but against principalities and powers (in particular) against spiritual wickedness in high places." See 6th of Ephesians, 11th and 12th verses. These evil powers or spiritual

influences have been at work in the world ever since man accepted Skepticism or Doubt from the hand of the great deceiver in the Garden of Eden in exchange for his faith in God, which was only a part of the price that he paid for it. We soon see the awful effect of Skepticism manifested in the murder of Abel and in making a murderer of the first man ever born into the world.

The highest place that it was possible for spiritual wickedness to exist in this world of humanity was at the fountainhead of the human family, and it existed there in the form of Skepticism. Therefore it appears quite right that this prince of unclean spirits should occupy the station assigned to it in the word of God, which is that of the damning sin.

Hear the words of Jesus Christ: "He that believeth not (the good news of salvation by grace through faith) shall be damned." The awful effect of this terrible sin is beyond all conception, and it is easy to see that this extreme led to the opposite extreme of Credulity and brought on Superstition and Idolatry, which enveloped the world in darkness or Ignorance. For 4,000 years these evil agents were busily engaged exerting evil influences in the Gentile nations of the world who were without any revealed light from the heavenly world to enable them to resist their insidious attacks. Is it therefore any wonder that we find these nations in their present condition to-day? Particularly when we remember that the Jews with all their advantages were almost wholly given to Idolatry at times. Nor

did these diabolical or unclean spirits cease to exist and exert their demoralizing and debasing influences on mankind with the coming of Christ. We can easily see, even in our own country, both in the world and in the church, their terrible effects. It is true education and a more refined civilization, encouraged by a liberal Christian government, have a tendency to ameliorate these evil effects, so that they present a less diabolical and more refined aspect, but their nature is the same, and their final issue will be true to that nature.

Let us not suppose that we citizens of the United States of America are exempt from all of these charges. For instance, we may think we have too much good sense to be found worshiping idols made with hands. Of course, I do not include our money and property in this last remark, for thousands think more of their money than they do of their God. But I mean they do not sing its praises and worship it as the heathen do their idols. But there are those in this enlightened land who make every effort to converse with demons (for we cannot suppose all the spirits of the dead called up are saints). Do we not recognize in this fact the heinous sin of witchcraft? That is to say, if disembodied spirits are in reality called up. I refer to spiritualism as it exists among us. And I venture to make the assertion that if this work is real, it is satanic in its origin; and if it is deception, it has its origin in the great deceiver, and the dupes who believe in it will receive the deceiver's reward. These people present us with a peculiar type of humanity

whose credence has no limit, but is capable of embracing the most absurd monstrosities. They appear to be drawn by the force of mutual affinity to witness the exploits of some celebrated medium between man and demons in order, as they suppose, to peep into secrets that God has wisely concealed from man. "Whatsoever maketh manifest is light." But this light, emanating from beneath, becomes darkness in them that believe it, even the darkness of a deceptive light, and "how great is that darkness."

Brethren, let us walk as the children of true light which cometh down from our Father in Heaven. (Eph. 5:8; also 1st epistle of John, 1:5.) Therefore, let us have our conversation in Heaven, through the medium of God's own word and Spirit.

We have no desire to converse with demons or any other disembodied spirits by means of mortal mediums skilled in the art of witchcraft. Our most cherished desire is to live in Christ by a divine faith in the true light and life-giving word. Then we shall not lack any light or knowledge essential to our welfare, and more than this might endanger our safety.

But these evil agencies are at work in the church, as well as in the world, producing Heresy and Schism and, either directly or indirectly, all other evils with which the church is afflicted. To begin with the oldest branch of the church in existence, except perhaps the Armenian, we speak of the Catholic Church, which in some respects may be considered a sort of twin sister to the Greek

Church. We shall, however, treat her as a unit in respect to Idolatry. This church perhaps makes more pretentions to perfection and infallibility than all other branches of the Christian Church combined. Notwithstanding these pretentions, embracing as they do, the most emphatic declaration of hostility to Heresy and Schism, it is obvious to all candid observers who are not blinded by bigotry or prejudice that she fosters and encourages Heresy in respect to the nature of saving faith by her rigid control of men's consciences, and by chaining the faith of her people to her pernicious doctrines for avaricious purposes. Just think of the doctrine of the confessional, and then payment to a priest for absolution. Think of the doctrine of Purgatory, and the millions paid into the church, which goes to her priests for their worthless services in connection with this doctrine, and then pity the credulity of the people entangled in the meshes of their net.

They have a sort of faith, which is productive of works; but their faith is spurious, being cut off from the atonement by intercepting officials; and all works springing from a spurious faith are sinful in the sight of God.

Observe also, that the chief foundation whereupon they erect the fabric of their hope is their works of conformity with the ecclesiastical law of the church, and the intercession of the Virgin Mary, who, blessed as she is, is nevertheless a creature. These things are the foundation of their hope, more than the atoning blood of the Son of God.

But "other foundation can no man lay than that

which is laid." Jesus Christ. It is evident that the chief reason why this church has succeeded so well in propogating her doctrines in the world is this: In her early history she sought and secured the worldly aggrandizements of wealth and influence, which enabled her to secure the support of the states in which she existed as the queen of churches. These prerequisites obtained, she proceeded to produce a version of the Holy Scripture to suit her own peculiar views. And the schism so exceedingly objectionable to her is protesting against the corrupt doctrines and teachings of her church. Nevertheless, this kind of schism or Protestantism, is necessary to enable a soul to form a compact union with Christ's atoning blood. Again, look at her pictures, crucifixes and images, which she esteems so highly and places so much confidence in.

Then look into the law of God, in relation to these matters and see if she is not guilty of heresy and schism in respect to this Holy Law. And above all, guilty of arrogant idolatry, both in her precepts, teachings and practice.

The dark ages will never be forgotten, but what made these dark ages so dark in the Christian world Answer: It was the absence of true light in this great church, which at that time exerted a preponderating influence over the European nations. This spiritual darkness was rendered more obvious by the lurid light which evolved from the blaze of burning fagots that consumed the bodies of true Christian martyrs, who were burned at the stake for the alleged sin of heresy, but in reality for their fidelity to our blessed Redeemer.

But listen to the confusion and noise in this "hor-

rible pit" of darkness. What does it all mean? Answer: It is the terrific howlings superinduced by the galling chains of the inquisition. It is the confused noise and clatter occasioned by the busy priests preaching indulgences and granting papal licenses to commit sin unto those persons who were willing to furnish money to pay for them, in order to raise funds to build the church of St. Peter in Rome.

The foregoing description of the works proceeding from a spurious faith, when that faith runs into the extremes of credulity, applies to the Roman Catholic church.

But the Protestant churches are by no means exempt from the ravages of these mischievous evil spirits, for they also are subject to the like extremes of skepticism and credulity. There are those among them who believe too much and those who believe too little.

Just look at the Mormons as a specimen of the first class, who believe too much. What an immense amount of useless rubbish they take into the capacious maw of their faith—all the foolishness of the book of Mormon.

It appears to me that Joe Smith and Brigham Young were modern offshoots of the false prophet Mohammed, and the only reason why the tendency of the latter delusion has not been so effective as the first is because it has been checked by the light of Christianity.

But there are also churches of more modern origin who believe too little. These people find things in the Bible to which they object. They, therefore,

determine to rid themselves of these (to them) objectionable features of God's holy word by ejecting them from their faith.

They find the Bible teaches the existence of a personal devil and actual hell—the place prepared by God originally for devils, not for men. But if man prefers to live a life of sin, knowing what the inevitable result of legal punishment for sin is, and persists in his course of iniquity until death overtakes him, he fixes his own doom.

God does not do it, for he willeth not the death of any sinner.

The Bible also teaches that when man became a living soul in his creation that soul proceeded directly from God and partook of his nature, who liveth forever. Therefore, that eternal death which the human soul is capable of never ends; otherwise it can not be eternal, for it would have an end.

None of these doctrines of our Holy Bible contribute to the comfort of these people in their pathway through life, therefore, they, like the little animal alluded to before, determine to eject them from their defective faith, to make their pathway through life easier by quieting their conscience. These last remarks apply to the Universalists, and the Adventists; these last running into both extremes.

This is not only an argument to support a theory, but an exhibition of the facts by which that theory is sustained—facts that have transpired and are incorporated in history; and facts in course of transpiration still existing around us.

Wherefore, brethren, partakers of the heavenly

calling, seeing we also are pilgrims through this land of strife and war, let us hold fast the beginning of our confidence in the captain of our salvation, firm unto the end. Let us put on the whole armor of God and fight as good soldiers, true as steel, in this grand contest between the two powers of darkness and light. And Christ will eventually crown all our efforts with complete success by giving us a glorious victory over all our foes, inclusive of death itself. Amen and Amen.

February 10, 1900.

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## Stray Thoughts on the 11th and 12th Verses of the Second Chapter of Colossians.

(The writings in this book embrace a variety of subjects, which, although not new, are dealt with in an original manner by the writer, and any person who will read them will not fail to find some interesting facts that will be entirely new to him; facts relating to the writer's personal experience in matters relating to this life, as well as the life to come; also some poetical effusions that may or many not interest the reader. The five last pages are of this character, the writer having set apart about two hours of each day, during which time he composed and wrote the five last specimens of his poetry; and these are at present his last writings.)

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Christ, who is become Immanuel, blended His own

proper deity with our humanity in the womb of the Virgin Mary, who was a descendant of Abraham and legal heirs to God's promise in Him.

This was the greatest honor God could confer upon any family, and the Virgin Mary was selected by God to become the mother of the Son of God, and that divine personage being a Jew, or rather an Israelite, was under the law of circumcision, which was honored by his submission to that ceremonial ordinance (the rite of circumcision on the eighth day), for in this as in every other way he fulfilled the law."—St. Paul.

"Ye are complete in him in whom dwelleth all the fullness of the God Head bodily, in whom also ye are circumcised by a complete separation from all sins of the past, signified by the body of the sins of the flesh. And all this chief of all mercies, in virtue of your union with Christ, who has been circumcised and who communicates to all the members of his true church, or body, the virtues of his conformity to the law of circumcision, without experiencing the painful operation connected with that rite. Therefore, the Christian is complete in Christ, because he receives from Him this great blessing of a permanent separation from sin, which was the thing figured by removing the foreskin of the Hebrew male. But, remember, this is the only possible way of effecting a separation from our sin, namely to get into Christ by living faith, and keep in Him, for in Him alone we have eternal life.

Now, observe how intimately St. Paul connects the rite of circumcision, under the law, with the ordinance of baptism under the Gospel dispensation. For

both of these ordinances are the divinely appointed means of ingress into the visible church in both dispensations, but we do not understand that all who get into the church by the door, either of circumcision or baptism, must inevitably be saved from final condemnation as a necessary consequence, for then would we be subject to ordinances which Paul insinuates we ought not to be.

In writing on this subject I am aware that I am venturing on disputed territory, but I will do so cautiously, so as if possible to avoid disturbing the harmony in the music of the church, by wounding the feelings of any of its members, for I know there are good Christians in all the healthy branches of the church, just as there are good apples on all the healthy branches of a tree.

But those specimens that get a full share of sunshine, and enjoy a free current of pure air, with an adequate supply of water to cool and cleanse them, are the most beautiful. Just so with Christians. Those who live nearest to Christ are most under the guidance of His Spirit (the Holy Ghost) are the most beautiful in the sight of God and man. Their lives shine with a growing luster in the Christian race couse.

Second. "Buried with him in baptism." Paul continues his argument, but drops circumcision and takes up baptism to further illustrate the condition of those who are in Christ Jesus. Now, if he means water baptism as instituted by our Lord as the means of ingress into the visible church, there is an allusion to the mode (by immersion), but if he means the baptism of the Holy Ghost, which alone can slay the car-

nal nature in man, and blot out his sins, nailing them to the cross of Christ, then it has nothing to do with water, or immersion in it, water baptism being only a figure of this cleansing work of the Holy Ghost in connection with the precious blood of Christ which He alone can use for this purpose. Water baptism represents the washing of the soul from sin, circumcision the cutting away of sin from the soul. And this Holy Ghost baptism may be further explained by Romans, the 6th chapter and 3d, 4th and 5th verses. From these last passages of Scripture it is quite clear to my mind that the word baptism in the text includes both water baptism and Holy Ghost baptism, for both circumcision and baptism were figures, pictures or shadows of the real fact of the great spiritual work of separating the sinner from his sins, which is accomplished in Holy Ghost baptism. Now, we know that the picture or shadow of a thing is not the thing itself. But the picture is all that is contained in the ordinance. Hence, St. Paul says in verse 20: "If ye be dead with Christ, etc. Why, as though living in the world are ye subject to ordinances. In other words, if ye have the real substance, why contend about the shadow, for if ye are in Christ through the faith of the operation of God (the Holy Ghost), (Colossians, 2 and 12), these shadows have served their purpose in your case by bringing you into union with Christ under the life-giving influences of the Holy Ghost.

Christ says, "No man can come unto me except my Father draw him." Again notice in third verse of this last text in Romans. All true Christians are baptized into the death of Christ. This is real. There is

no shadow, likeness or picture here. It is His real death. And "if Christ died for all, then were all dead." That is, their carnal nature. In fact, it must needs be dead before the divine nature can be quickened into life. The two natures cannot exist in union with each other. And the carnal nature cannot inherit the kingdom of God; but Christ takes the handwriting of ordinances out of our way, nailing it to His Cross, for He alone can repeal His own law. This, however, refers only to the law of ordinances, and not to the moral code. In the fifth verse there is a reference to the ordinance of baptism, the mode of baptizing by immersion, and also a reference to the natural death and burial of the Christian (indirectly), and to his resurrection. Paul, however, lays no stress on the ordinance or mode of applying it or the age of the recipient, but in the sixth and seventh verses he attaches all importance to the death of the old man (or carnal nature), and to our freedom from sin as a necessary consequence. Christ was baptized with death for us, to save us from spiritual death and its terrible consequences, and if we are planted in His death by the Holy Ghost we are saved.

I am aware that this is a very deep subject, and I am also aware that a vast majority of professors and non-professors underestimate its depth and importance.

Now, my dear friends, do please remember that all this great and blessed work which is so indispensibly necessary for your present and eternal welfare, namely the death of the old Adam in you, and the life of Christ in your soul, is effected by the circumcision

made without hands, or the baptism of the Holy Ghost This is the pearl of great price, and it is just like any other pearl in one respect, namely, they who undertake to improve it ruin it. By grace are ye saved through the faith that is of the operation of God. "Then why are ye subject to ordinances?" Verse 20.

I do not understand by Paul's language that we are not to submit to the ordinances of the church, when they are consistent with God's holy word, but that we are not to abuse or misuse them by trusting in them, where we ought to trust only in Christ. In other words, God can save us without ordinances, but not without Jesus Christ, and he will do so, if we have saving faith in Him. In fact, He saves all who die in their infancy, before they become accountable in His sight, being virtually without law, for "As in Adam all die, even so in Christ shall all be made alive." Every human being has either passed through a period of justification or he is passing through it.

## PART SECOND.

The former treatise realtes to the believer, but these remarks are intended for the sinner.

It was an earnest desire to contribute the mite of my feeble effort towards the advancement of God's glory in His church by writing what I have written on the subject of circumcision and baptism for the members of that church, hoping in this way to aid some of them who may chance to read it, in attaining the object for which our Redeemer prayed, namely, that they might be one, even as He and His Father are one. Christ would not have prayed for unity of spirit in

His church if He had not seen that sectarianism would be detrimental to its welfare. But it is also of the greatest importance to be quite sure that we are right in our first step in the Christian race course, that we enter it at the door. If we fail here, all our efforts will be in vain; but if we enter by the door, into the sheep fold, we shall find food for our souls. Christ said: "I am the door; by me, if any man enter in, he shall be saved." John, the 10th chapter, and 9th verse.

But some person may say, if we admit what you have written on this subject to be the truth in Christ Jesus, attested by the seal and signature of the Holy Ghost, what is the use of my striving to get into the kingdom of heaven, since none can by any possible means get there except drawn by the Spirit of God, to take this first step of faith in Christ, begetting in the soul of the sin-sick sinner, love to and child-like trust in Christ. It may be this person is led to exclaim with one of old, "What must I do to be saved?" or, "God be merciful to me, a sinner:" My answer to all this is as follows:

The fact that none can come to Christ except God the Father draw them is so far from being calculated to cause despair in the heart of the sinner that it reveals unto him his utter inability to save himself, and leads him to abandon all hope outside the true door of the sheep fold (Christ Jesus). And the fact that none can come unto Him except drawn by the Spirit, proves that all who are so drawn can come if they will; but it does not prove that any are impelled toward Christ by the irresistible influences of that

spirit, for Christ said, "Ye will not come unto me that ye might have life."

But that every human being who is old enough to be accountable in the sight of God experiences a manifestation of this spirit is proved by the seventh verse of the 12th chapter of the first of Corinthians. In this condition the sinner can pray without sinning, for the first work of the spirit is to show the individual that he or she is a sinner and that as such are spiritually dead. There is nothing to expect or hope for in his present condition, but the wages of sin, which is eternal death. Therefore, if the inquiry, what to do to be saved, is made under the spirit's influence, he will be likely to cry out in some such language as this: "God be merciful to me, a sinner." Scriptures are too numerous to quote, which prove the importunate cry of the sin-sick soul cannot be disregarded by God, for Jesus pleads for the sinner, and His siprit makes intercession for him with groanings that cannot be uttered. Think of this. Seek the Lord while He may be found. Let the wicked forsake his way and the unrighteous man his thoughts. And let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah, 55th chapter, 6th and 7th verses.

But if the inquiry, What can I do, etc., proceed from the heart, while under influences of the spirit that worketh in the children of disobedience, God sees that it is not an honest inquiry, and he leaves the sinner to his own conclusions, which are in this style: If God has elected me, I shall be all right anyhow; if He has not, what can I do but wait contentedly as I

am, without disturbing my mind about my condition, until His spirit comes to help me, if, indeed, it ever does come to help sinners? Sinner, ask God earnestly to give you of His spirit. You can do this, and that is what the prophet means in the text just quoted.

It seems to me that Paul taught very different things to these erroneous conclusions of the members of some orthodox churches, founded upon the 29th and 30th verses of the 8th of Romans. "To them who are the called according to his purpose." Now, it is the purpose of God that those whom he calls by His spirit should turn from sin to Christ for righteousness, and to those who do so, all things work together for good. Verse 28. Just here I observe, a good old lady once said to me: "Yes, we admit there is a measure of the spirit givn to all, but in some cases it is so small that it does no good." But this charges God with aggravating the sinner's guilt by giving him a measure of the spirit, but not enough to do him any good, thus augmenting his punishment.

God knows from eternity the choice of every individual, when life and death are set before them, to select either one of the other for himself, at the same time giving to each a sufficient measure of His spirit to move him toward Christ, but leaving him entirely free to use or not to use it, and those who yield to this heavenly influence, God by His grace changes from spiritual death into spiritual life, from alienation from God into alliance with God, in Christ Jesus; from the character symbolized by the goat to the character symbolized by the sheep (verse 30). Those alone were predestined who answered the call; Proverbs, 1st chap-

ter and from the 24th to the 27th verses. inclusive, which read: "And those alone can be justified and glorified as a necessary result of obedience to the heavenly calling." I remember having heard a preacher in the course of his sermon address his audience in some such language as this: "Since the decree is immutable like God Himself, fixing the destiny of every human being, you may well say to me, what then is the good of your preaching to us; if I am elected to salvation I shall be saved; but if not, you cannot help me and Christ will not? My friends, all our thanks for life and salvation are due to God alone. Therefore, let us glorify Him by waiting as we are until His time comes to save us, if He intends to do so. We preach to the sheep, not only to those within the fold, but to the wild ones outside in the wilderness, and we cannot tell them from the goats. We, therefore, draw the bow at a venture."

Now, this man knew, or ought to have known, that it is the work of the Spirit which transforms the goat into the sheep, and that all are given a manifestation of that Spirit. Now, there is no way for such men to get out of this trap, except it be through the hole by which the old lady attempted to escape, but failed. She said: "God gives a small measure of the Spirit to some persons, but not enough to bring them to Christ," thereby charging God with the person's failure to get into Christ. From the 1st to the 11th verses of the 9th chapter of Romans we have the key to Paul's meaning in that chapter, relating to God's right to select the family of Abraham and the tribe of Judah, to be the repository of His church in which the

seed or promised Messiah should appear; and to show that God makes examples of obstinate sinners sometimes to deter others from the same course of folly. To the fact which is frequently urged to support the arguments of those who talk so much about the decrees, namely, that the prayer of the wicked is sin, we reply, "Yes, when that prayer proceeds from his carnal mind, but not when it proceeds from the Holy Spirit's influence upon that mind." Right here, the thought flashes across my mind that perhaps what I have been writing on this subject is not so well adapted to the necessities of the unregenerated part of mankind as those thoughts which have more of Christ in them (for He spake as never man spake), more of His love conveyed or expressed as much as possible in His own language. Think of it, oh, think of it, sinner, the very same kind-hearted, loving Redeemer who prayed for His murderers while they were nailing Him to the cross, in the language recorded by Luke in the 23d chapter and 34th verse, "Father, forgive them; for they know not what they do," is pleading His own righteousness for you, because you cannot furnish any righteousness in the sight of God of your own. He also pleads His blood and death, which he shed and suffered for you. Think of this, oh, do think, and while you are thinking try to love Him and give yourself to Him; try to pray unto Him; ask him to help you in your weakness and sinfulness to come unto Him just as you are; don't wait to make yourself better, for in His love to us sinners, He says: "Come unto me all ye that labour and are heavy laden, and I will give you rest," etc.

Certainly, such love as this ought to melt our hard and sinful hearts, and cause the tear of repentance to flow. Christ prays the Father to send His spirit to help you to come unto Him, and God does answer His Son's prayer by sending His spirit to every one of you. But if you refuse to entertain Him, He will be a very transient guest. He may, perhaps, return again, and still again, but every time He returns His influences are weakened, because your heart grows harder. I well remember the first time I experienced His blessed influences. It is more than seventy years ago. I think I was about six years of age and was at the time spending the winter in the beautiful city of Bath, in England, at my step-grandfather, the Rev. Joseph Sutcliffe, who was at that time stationed on the Bath circuit. And, oh, how I cried. I felt that young as I was, I was a sinner in the sight of God. Of course, I knew that I had been baptized, but I felt in my heart there was something necessary besides baptism. But the person who put me to bed tried to quiet me by telling me I had been a good boy, and I went to sleep and it passed away like the early dew. The blessed spirit returned many times after, as much as to say, "How shall I give thee up," but never afterward did he make such an impression on me as he did then. My heart was grown harder every time I resisted. But, thank God, after a while I yielded, and I trust that even now I write under His blessed influences.

The wages of sin is death. The gift of God is eternal life. And you may not be favored with many more opportunities to make the choice between them. Do not listen to satan, oh, do not. He is your most

fascinating, dangerous and deadly enemy, and he has many ways of diverting your thoughts from this all important subject. When the spirit prompts you to come to Jesus, come to Him by earnest prayer and cry to Him for the bread of life. Do not come in a cool, formal way, repeating a form of prayer. You can never get the blessing of salvation in this way. Plead God's promise to save you, your own sinfulness and need of salvation, and let your pleading amount to a piercing cry for the bread of life. Remember the importunate widow, don't give up the ship, but cast your anchor within the vail.

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A key to unlock the sacred mysteries of Christ's teachings in the Gospels and in the Revelation of St. John, with regard to future changes and commotions in the kingdoms of nature and grace, may be found in the 28th and 29th verses of the 13th chapter of Mark (see the text), and may be used by any person who can secure the guidance of the divine spirit to solve the mysteries of God's word, as they relate to His dealings with us, His creatures, in this world of shadows. But always bearing in mind that the words, "this generation," contained in the 30th verse, which means the generation then living( when the events foretold related exclusively to the destruction of Jerusalem), means also the entire generation of the human family from that period in which Christ sqake until the end of man's probationary state, when these predictions relate to any matters of fact subsequent to the destruc-

tion of Jerusalem and the end of the Jewish nation, as it then existed.

Let the last verse of this chapter have it's due influence upon your mind. "What I say unto you, I say unto all, watch. What I say unto you (of this generation), I say unto all (throughout all the generations of mankind), watch." What for? Answer: "The signs of the times," which indicate the near approach of the Master, to call us to meet Him at Death, and to call His church to a scrutinizing and sifting examination; and to call his opponents everywhere to face His judgments, for the neglect of His gracious offers of mercy and salvation. Remember, He who predicted these things holds all the forces and laws in the kingdoms of nature and grace completely under the control of His sovereign will.

Christ taught the truth as it is recorded in the New Testament; but that truth was so strange to His hearers, so high, and frequently so sublimely spiritual, as to be incomprehensible to them, notwithstanding the inimitable simplicity and beauty of the language which He uses, and the adaptation of the figures which he employs to convey this truth to their minds. Nevertheless, the strange and wonderful predictions of our Divine Redeemer, as recorded in the Gospels, and in the Revelation, involve no absurdities, contradictions or impossibilities, for God cannot design that His creatures should believe absurdities or impossibilities, without being inconsistent with Himself, and this is absolutely impossible, for God cannot and will not deceive.

Wicked men and demons may call Him a hard

man, or master, reaping where He did not sow, etc., but it is a false accusation, which will be hurled back at them again with the most terrible effect, and whenever we attempt to explain any of His predictions in such a way as to make the fulfilling of them involve absurdities and impossibilities, we may be sure that we are a long way off the track that will lead us to a true conception of Christ's meaning.

The lamb opens the seals, revealing the secrets contained in them to his disciple John, and through him to his people in all future ages; but remember the number 7 represents fullness, that is, it comprehends the whole period of succeeding ages of man's state of probation, from the time of this revelation to the general judgment, and it is impossible for any man to live in all the seals, as they are to be opened in regular succession. See the 6th chapter of Revelations, in the 13th verse of this chapter, we read: "The stars of heaven fell into the earth." It is manifest Christ did not mean the fixed stars or planets of the ethereal heaven fell unto the earth." It is manifest Christ did most of them, are very much larger than the earth, and to believe this would be to believe an impossibility. But some of our contemporaries say this thing has already taken place, to-wit, the Adventists, and a prediction in the Gospels of a similar natue has been fulfilled by an extraordinary and beautiful meteoric display many years ago. But to indorse their teaching on this question would be to indorse an absurdity, and therefore this cannot possibly be the correct explanation of our Lord's meaning, as I have before proved. It is absurd, because these

meteors are not stars, either of the atmosphere or ethereal heavens; neither are they stars of the political, the legal, the social or the theatrical heavens; neither, indeed, are they stars at all, of any kind or description. It is one thing to be the real thing itself, and quite another thing to have a faint resemblance to that thing. They are simply meteors, and are composed of gas, held in form by specific gravity, and have set times for paying us visits, which those skilled in astronomy can determine in accordance with the smooth workings of the laws of nature, with a fair degree of accuracy.

I remember a few years ago I had a beautiful view of one of these meteors. I saw in the aerial heavens what appeared to me to be a very fine star, and suddenly I saw it glide off in a curving line toward me. Its motion was slow enough for my eye to follow it, and it soon reached the earth and lit in the pasture, only a few steps from where I stood. It appeared like a ball of light-colored fire, much larger than my fist. When it struck the ground there was a noise of explosion. It simply vanished. Such are meteors.

We sometimes read of social stars—political stars, theatrical stars, legal stars, etc. In fact, when a person has rendered himself or herself conspicuous in any honorable avocation or position, if he or she succeeds in securing public approbation in respectable society, he or she is most likely dubbed a star, and the sphere in which he moves is denoted by the name of his profession, in this way: He or she is a bright, a rising, or a setting star in the social, the theatrical, the political or the legal world, or heavens (as the case may be).

Now, this method of depicting celebrated character of a very high order appears to have obtained from the most remote antiquity, for our Saviour in delivering His predictions relating to the destruction of the temple, the fall of Jerusalem, and the abolition of the Jewish hierarchy, speaks not only of the fall of the stars from heaven, but also of the darkening of the sun, and the withdrawing of the moon's light as a result of this darkening. He speaks of these things as events that would take place either on the day of the fulfillment of His predictions, or immediately after.

Now, let me ask, was the orb of day really darkened and did the moon withdraw her light when Jerusalem was destroyed by the Romans. Answer: No, but the great ruling power of the world, the political sun, the Caesar, turned the dark side of his countenance toward Jerusalem, and his frown brought death and destruction to the Jewish nation. Their priests were slain and their borrowed light and power no longer existed.

For these vicarious stars of power were dethroned and hurled from the political and ecclesiastical heavens of the Jewish nation. Indeed, the were badly shaken, and they have not yet recovered; but, with us, they are still awaiting the more fearful predictions contained in the 26th and 27th verses of this chapter (which see in the text). Now our friends, the Adventists, may be quite sure the Christian world never will indorse their views upon this subject, for, by so doing, they would indorse monstrous absurdities. And I have before shown in some of my other writings that for this same reason it is impossible for true Chris-

tians to indorse their teachings relative to the original, or natural, immortality of the human soul.

I have also shown that it would be worse than foolish, it would be madness, to give up our holy first day Sabbath for the shadowy seventh day Jewish Sabbath. God's law is as immutable as He is Himself; and His law is, when a type is superceded by its antitype, the type ceases to be of any further use and really has no existence in the economy of grace. After Christ died upon the cross for the sins of mankind, Jewish sacrifices were unnecessary for obvious reasons. So of the other typical institutions of Judaism; and St. Paul speaks of two Sabbath days—one was a shadow or type of better things. Their Sabbath was not only a day of rest, to commemorate our Lord's rest from creation, but a type of his rest from redemption by His raising from the dead, which he did upon the first day of the week. This change was prefigured by the institution of the grand year of jubilee, which was the fiftieth, not the forty-ninth, year of the Sabaticle 7. And Christ came not to destroy the law, but to fulfill it, which He did with regard to this law, by raising Himself from the dead upon the first day of the week, and not upon the seventh day (which He spent in the grave and in the spirit world), thus completing His second great work, that of redemption (which involves a new creation), upon the first day of the week, which he sanctions as the true Christian Sabbath, by presenting himself on most accasions of His visits (previous to his ascension) on that day to His disciples. Before I dismiss these kindred and important subjects and leave them with you, I wish to add one more to their

number, by expressing my thoughts on the words contained in the 13th verse of the 16th chapter of Revelations.

First, I observe the dragon, the beast and the false prophet named in this text represent the entire world, not included in the kingdom of Christ. And this is also the case at the present time, but with this difference, these corrupt trees of unrighteousness have grown, shot down their roots deeper, increased and lengthened their branches.

It is evident to my mind that these unclean spirits are false doctrines promulgated and taught by these agents of the prince of darkness.

"Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. (The first Epistle of John, the 4th chapter and 1st verse,) But these unclean spirits that proceeded from the mouths of these corrupt powers were like frogs; nevertheless, we cannot infer from this that all unclean spirits or false doctrine assume the peculiar characteristics denoted by the frog; for facts prove the contrary. It is quite safe to say there is not a branch of the Protestant church exempt from their ravages—they are all too plentifully supplied with them; they go flitting about hither and thither, seeking a resting place in some poor, hapless Christian's soul.

And prominent among them are the doctrines of baptismal regeneration and the belief of the all saving effect of a mere nominal union with the visible church, causing those who cherish this erroneous spirit in their hearts to lay down their weapons of warfare

against sin and rest short of a vital union with Christ, fast asleep in the arms of Satan, from which condition it is to be feared vast multitudes wake up in hell to the first sense of their true but terrible state. But these three unclean spirits assumed the peculiar characteristics of the frog. Because their support was of a two-fold nature, for the frog is an amphibious creature, liv- sometimes in the water and sometimes upon the land, and derives its support in part from both.

So, in like manner, these impure spirits had the compulsory support furnished by at least two powers, the ecclesiastical and civil horns of power, compelling the people to indorse them. But those that issued from the mouth of the dragon, the Roman emperor, the head and chief of the heathen world, whose horns of power at that time comprised ten kingdoms, and with these the dragon exerted all his vast power to exterminate Christianity, and compel the world to accept unadulterated idolatry as the sole system of religion. In these efforts, he signally failed, however, but these frog-like spirits came out of the mouth of the beast, his successor, also, to whom he had delegated his power to assist in establishing a half-way idolatry of saint or demon worship.

In order to ascertain who the character really is personified by the beast, I refer you to the angel's explanation of these mysteries, contained in the twelve last verses of the 17th chapter of Revelations, observing that the description contained in the 3d, 4th, 5th and 6th verses of this chapter cannot apply to any potentate or governor that ever lived, except the Pope of Rome and it fits him to a T. Ancient history, I have

been informed, says among other things, the word mystery was originally engraved upon the Pope's mitre, but has long since been dropped. He had, however, but two horns of power, the ecclesiastical and the temporal. But the horn of temporal power has been lopped off or confined to very narrow limits.

These frog-like spirits came also out of the mouth of the false prophet. There are many false prophets, of which we shall speak further on, but this particular one evidently means Mohammed, which is the prince of them all, and they are legion. It is a well known fact that he propogated his lies and false doctrines with the sword, and we also know, or may know, how he succeeded. Today the number of his followers far exceeds the number of Christians, including the Catholic and Protestant churches. Yet this impostor was not born until long after St. Paul's time.

Thus we see how effectual the work of these spirits in devils is sometimes. (Verse 14.) True devils are fallen angels, and are always spirits, nothing more, nothing less. Consequently they have no spirits to employ. And the spirits of devils must mean demons, or the spirits of wicked men, which Christ sometimes calls devils.

These devils once had bodies, but died haters of God, and are still full of malice and revenge. I think it highly probable that God may see fit to permit these demons to chastize or torment His enemies, as He used to permit wicked nations to chastize or torment His disobedient people, the Jews. But in the case of demons, as in the case of these ancient wicked nations, He sets limits to their power, which they cannot pass;

and who can say that these demons are not permitted sometimes to disturb the equilibrium of the atmospheric heavens, as well as the ecclesiastical and political heavens, thus causing terrific storms and tornadoes. In conclusion I observe, many false prophets have arisen; in fact, too numerous to mention; but notably the leaders of the Latter Day Saints, and also the spiritualists, where demons are permitted to astonish people either by deception or by working sham miracles. And the Adventists, who make no pretentions to miracles, but explain away Scripture from its true meaning, in order to support their delusions, and induce others to embrace them. All persons (no matter who, or where they are) that entertain and propogate doctrines antagonistic to pure and holy truths, that shine out in the glorious gospel of the blessed God, as taught by our Lord and His apostles, must necessarily fall under the ban of false prophets, and abide the inevitable consequences, in accordance with God's just decision.

I have before asserted that our Lord's teachings were sometimes so purely spiritual as to be entirely incomprehensible to His hearers, and in other cases, although not so purely spiritual, so mysterious as to appear to His hearers to be impossible.

I will furnish you with examples of the truth of this statement which are contained in three passages of Scripture. The first and second are kindred passages, clothed in a little different language, but both treating of the same subject, and both pertaining exclusively to the kingdom of grace. In the first example Christ uses some of the well-known

laws of Nature to impress upon the mind of His hearers a most important spiritual truth. And in the second example He reiterates the same spiritual truth in its naked form, without having recourse either to Nature or her laws to convey His meaning to His hearers. This second scripture, therefore, explains the first. You will find them recorded in the 51st and the six following verses of the 6th chapter of St. John, and the 25th and 26th verses of the 11th chapter of the same gospel.

The third passage relates to the camel and the needle's eye. You will find it, Mark 10:25.

The Jews had been so astonished by the grand miracle of feeding a vast multitude with five barley loaves and two small fishes that they entertained thoughts of making Christ a king, which Jesus perceived, and left them. The multitude, however, sought and found Him on the next day. Christ knew their motive was entirely of a worldly and selfish nature, and He said unto them: "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves and were filled." And he now proceeds to present a sublime spiritual truth to their mind and endeavored to turn the current of their thoughts from natural things to spiritual things, and beginning at the right place He says: "Labor not for the meat which perishes, but for that meat which endureth unto everlasting life."

And they began to speak of the manna their fathers ate in the wilderness, as much as to say: "The miracle you wrought was not so great as this miracle performed by Moses."

Christ informs them that Moses gave them not that bread from heaven, but that God had given them the true (spiritual) bread from Heaven, "for the bread of God is He which cometh down from Heaven and giveth life unto the world." They say, "Lord, evermore give us this bread." Jesus told them that He was the bread of life, and it is quite evident they did not know what they had been asking for, and after some further controversy with them Christ said: "Your fathers that ate the manna are dead. I am the living bread. If any man eat of this bread, he shall live forever; and this bread is my flesh which I will give for the life of the world." (Of course, Christ was speaking of the spiritual nature of man, and His hearers were trying to fit it on to man's corporal being and could not do it.) Again, our Lord further said: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you, for my flesh is meat indeed, and my blood is drink indeed."

Now, it is quite evident to every thoughtful reader of these wonderful and most important truths enunciated by our Lord upon this occasion that His words had a purely spiritual meaning and nothing else, and that His words were to be understood as pertaining to the kingdom of grace, which is in every way distinct from the kingdom of nature, but what makes them appear so mysterious is the fact that our Lord uses some of the well-known laws of Nature as channels through which to communicate them to His hearers. It is one of the laws of Nature that human life should be sustained, at least

in part, by what we eat and drink, and that our physical health should to a great extent depend upon the nature and quality of our food. In fact, it is impossible to live long without food. Nevertheless, all persons eventually experience natural death. These are the self-evident truths of the laws of Nature, and Christ employs these, together with the natural process of eating and drinking our natural food, which He uses to represent the act of faith on our part by which alone we can receive this bread of life into our souls. All these He employs to enable His hearers to secure eternal life. Christ was addressing His hearers on a purely spiritual subject. He spoke of man in his spiritual being, not in his corporal being. The life He spoke of is not man's natural life, but his spiritual and eternal life. The eating and drinking He spoke of is not the process of eating and drinking his natural food, but the reception of the truths He taught (in relation to Himself) into our spiritual being or soul by a God-begotten faith. But, oh, what a sifter this conversation proved to be. From that time many of His disciples forsook Him forever. They neither understood or believed His words. But that this is a true interpretation of our Lord's meaning is acknowledged by all parties who conscienciously partake of the Holy Sacrament, and is further proved by the 25th and 26th verses of the 11th chapter of John, which is the second text before quoted, and which furnishes us with scriptural proof of the truth of the foregoing remarks on this subject. The text reads as follows: "Jesus said unto

her: I am the resurrection and the life; He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

In these words Christ defines saving faith and declares that it is centered entirely in Himself, and not in works or ordinances (in which the Jews of His day, as well as the Christians of our day, are too apt to confide), and that He Himself received into the human soul by a living or continuous faith and confiding trust is the only spiritual life of the soul, and that it is indispensably necessary to secure for us eternal life.

The only rational and consistent way to receive the Holy Sacrament is in exact accord with these views of the subject. The bread and wine are the divinely appointed emblems of the broken body and shed blood of Christ, and the act of eating and drinking the same by our natural man or physical body is emblematical of receiving Christ into the human soul or spiritual man. Therefore the eucharistic bread and wine, in connection with the eating and drinking of the same, in memory of Christ's death upon the cross for our sins constitute a perpetual remembrance of this fact.

But to believe that these elements are actually changed into the real flesh and blood of our Lord, or that His real natural body is present in connection with the bread and wine is to believe in monstrous absurdities.

Christ is with us at all times (but especially while we thus commemorate His sufferings for us)

in His spiritual nature, but He presents Himself continually to His Father in His crucified but glorified body as a complete sacrifice and atonement of our sins. And He gives to His true church and people the inestimable blessing of the Holy Ghost to supply His vacated place in this respect. St. Paul said: "Though we have known Christ after the flesh, yet now henceforth know we Him no more." The 2d of Corinthians, 5:15.

The third passage referred to may be found in the 10th chapter of St. Mark and the 25th verse: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." I presume that in a great many instances about one of the first thoughts that occur to the mind when we read or hear this text read relates to our modern sewing needle, and we immediately conclude that such an occurrence is an absolute impossibility, for the camel's body must be reduced to the size of a sewing thread to enable it to accomplish the feat. But this was not the thought that would present itself to the minds of our Lord's hearers. They knew nothing of our modern sewing needles, for they were only invented in the reign of Queen Elizabeth of England. Their thought would be, how can such a bulky animal as the camel crowd himself through one of our narrow passages through which we pass on foot into and out from our cities. Christ said it is easier for a camel to do this, etc. The fact is the cities of this time, if they made any pretensions to security, were surrounded by high and very thick and very strong

walls. At least from twenty to thirty-five feet in thickness. Consequently they of necessity had passages of sufficient width to permit loaded vehicles and beasts of burden with enormous packs upon their backs to pass through them. This passway was called the needle, and on either side were very narrow passages. If I remember correctly, not much over two feet in width. These were called the eye of the needle and were designed for and and adapted to foot passengers only. I have seen one of them and been through it in my schoolboy days in the city of Bristol, England, where there was a part of the old city wall with this needle and eye still standing and in a state of very fair preservation. Now it would have been impossible for an ordinary camel to go through the place that I went through, still it may have been possible for a very small, young camel to have been crowded through it with great difficulty. And our Saviour told His hearers (when they said who, then, can be saved) that "with men it was impossible, but not with God." (That is, for any rich man to be saved.) But He did not say or mean that it was impossible for any camel to pass through the eye of the needle, for He had before said it was easier for a camel to do this than for a rich man to be saved.

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## RECAPITULATION OF SOME OF THE FOREGOING STATEMENTS.

When we read of stars falling from Heaven in

the scriptures we understand stars to mean persons who have rendered themselves conspicuously notorious by their achievements in any avocation or in any position of trust, and in any nation or age of the world, falling from their exalted stations and losing all power and influence. This figure may be further explained and illustrated in this way: A celebrated emperor, or king, or dictator, as the case may be, is dethroned and has lost all his regal power. He can no longer shine as a star in the constellation of the legislature and administrative heavens of his nation. Such legislative bodies as the British Parliament, including both houses, or the Lords and Commons, may be dissolved. The same is true, as we all know, in respect of all worldly kingdoms and powers under all forms of government, but whenever any one of these is badly shaken up by internal commotion or foreign wars there is a perfect shower of stars falling from the legislative heavens. But it is not a meteoric display. Further, persons of all ages, and in all countries may be brought low, very low indeed, and they may fall from their exalted stations in the legislative, the political, the military, the ecclesiastical, the legal or even the theatrical heavens, but this does not involve the falling of aerial meteors.

The unclean spirits named in the 13th verse of the 15th chapter of Revelations evidently mean false doctrine, but the number three is specific and not general and applies first to the heathen world under the Roman emperors. Second, to the anti-

Christian or degenerated church, to whom the dragon or heathen ruler had delegated his power. Third, to the false prophet or Mahomet. We are not to suppose that three is the sum total of unclean spirits, for their number is legion. In fact, any doctrine entertained by any person or church relating to God and His law which is not in accord with gospel truth is false doctrine. But if it is enforced by the law of the church and the state where the church is located it assumes the characteristics of the frog, which derives its support from two elements.

## PRIVILEGES AND OBLIGATIONS OF THE FAITHFUL IN CHRIST JESUS.

Ephesians, 3:20,21.

The preachers of the gospel of the present day are not exposed to the terrible persecutions endured by the apostles. In these United States and, indeed, in all other free and Protestant governments we scarcely know what persecutions means. But Paul was put in irons and committed to prison for preaching Christ. While he wrote this and other epistles from Rome he was "an ambassador in bonds," but the word of God was not bound. He could still think, write and pray to profit. This providence proves that God is too wise to err and too good to be unkind, for He undoubtedly permitted this affliction to come upon Paul, not only for his own good, but for the good and edification of His church. Throughout all the ages of time some of our most learned divines esteem Paul's prayer for the Ephesians as excelling in beauty and granueur not only all the classics of Greece and Rome, but all other parts of the New Testament. See the 13th and six following verses of this chapter immediately preceding our text. Paul in giving utterance to and pursuing these sublime thoughts and prayer was not mad, as he once said to Felix, but spake forth the words of truth and soberness. The

text is a sort of doxology with which he concludes this sublime prayer.

First, we notice the privilege and, second, the obligation of believers or Christians. The privilege alluded to in the context is not common property of all professing Christians promiscuously who may have succeeded in establishing themselves in some branch of the Visible Church, but is the special privilege of the few chosen out of the many called. In a word, it is the peculiar perquisite or special privilege of a peculiar people, namely, a people peculiar for being begotten again by the Holy Ghost and born into Christ's spiritual kingdom through a special and personal faith in His blood for a personal and present salvation from all past sin. This privilege is direct access to God, the eternal Father, not only through the ordinary channels of church ordinances, but independently of these. St. Paul enjoyed this privilege while an ambassador in bonds, and we can, if faithful to our calling, enjoy the same inestimable blessing if, like him, we have the spirit of the Son of God in our hearts, crying, Abba Father. "Why as though living in the world are ye subject to ordinances" (i. e.) legal ceremonies in connection with the Visible Church. (Cols., 2:20.) God can save independently of these through Christ, but not independently of Christ. This privilege enables the true believer to move the arm that sustains and governs the universe. While Moses' hands were uplifted in prayer, Israel prevailed, but when his arms drooped Amalek prevailed. Notwithstanding all this, the faculties of the new convert into Christ's

kingdom are not fully developed like those of the strong man in Christ Jesus.

These thoughts passing through my mind suggest a circumstance with which I was closely connected, which may serve to illustrate my meaning. The subject of these remarks was a lady, who had spent a considerable part of her life with the aristocracy and nobility in England, but in after life she became our neighbor. Of course she had been much under the influence of the High Church party, which is much more celebrated for its ceremonies and its ordinances tan for its piety, and she would scorn the idea of not being a true Christian believer. She believed there was one God and one mediator between God and man, the man Christ Jesus, whom she knew at a distance by hearsay, but was not intimately acquainted with His as her own Saviour and bosom friend. While in this condition God visited her with her last sickness, and she was persuaded by a pious nurse to plead God's promise of mercy to those who believe in His Son. She replied: "Oh, do you pray for me. God will hear you, but He will not hear me now." This is the sad result of trusting in church ceremonial ordinances instead of trusting in the blood of Christ for pardon. She was deprived of this privilege.

But to return to our subject. This privilege is to ask the Lord in prayer for whatever we need. While in this state of trial we are exposed to dangers from which none but God can save us. We have wants which none but God can supply. We are liable to affliction where every friend but Jesus

will fail to afford us relief. But God says to His people: "Call upon me in thy day of trouble. I will deliver thee, and thou shalt glorify me." It is our privilege to ask of Him great blessings "who is able to do exceeding abundantly above all that we ask or think." Jesus says: "Ask and ye shall receive that your joy may be full." We may therefore ask in confidential hope of receiving large blessings of grace. Jesus says: "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." When thought and language both fail God is able to do exceeding abundantly above all we ask or think. God is as willing to bless us as He is able. The Lord is ever waiting to be gracious. In this life of trial, although within the fold of Christ's kingdom we are still exposed to a threefold enemy, and are by nature weak. We can only be strong and victorious in this unequal contest when in close proximity with Christ. Hence we are not invincible in ourselves, but liable to sin and fall with a wounded conscience. But, thank God, even in this case we have a right to plead the gospel promises. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now herein is a promise, first of forgiveness, and second, of purification. "But if we walk in the light as He is the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin." This testimony is complete.

They who suppose that the blood of the Son of God can only purify in part here, and that the

death of the natural body must finish the work, we think undervalue that blood that cleanses from all sin. We think many people entertain erronious views relating to the necessity of believers being tormented by inbred sin until death relieves them from it. But we know one thing and that is that we are more inconsistent in our practice than they are in their faith. There is much need of a deeper work of grace in our hearts. The sense of pardon and peace with God through our Lord Jesus Christ are evidences that we are justified through faith in the blood of Christ and cleansed from the guilt of past sin. But the unholy passions in our hearts prove that the roots of sin are not yet dead but living, and frequently springing up to torment us.

To be saved from inbred sin is only the negative part of Christian perfection. The positive part is that Christ may dwell in our hearts by faith, etc., etc., and we be filled with all the fullness of God. (See context.) All this is accomplished according to the power that worketh in us (or the Holy Spirit's influence generating in us a justifying and sanctifying faith). All religion without this spirit is the name without the thing. It is an impossibility either to convert or purify a soul without the Spirit's influence, for He alone can take of the things that are Christ's and show them unto us. The Bible without the Spirit's influence is to a great extent a sealed book. It requires the same power to raise those who are spiritually dead in sin into new spiritual life as it did to raise Christ from the dead. The same light in which the revelation of God to

man was written is necessary in order to read it understandingly. Now, all these privileges bring us under obligation to give glory to God. "Unto Him be glory." As to God's inherent personal glory, it cannot be conceived or comprehended either by men or angels. If the glory of the sun is as bright and consuming as we know it is, what must the glory of God be who made the sun? That glory appeared to Moses on the mount in a mild form, and to the disciples on the mount of transfiguration. But these were mere reflections from the Son of Righteousness. Now it is the reasonable service of His peculiar people to declare His glory by ascribing to Him all praise for the displays of His wisdom, power and especially His goodness and love. "For God so loved the world that He gave His only beloved Son that whosoever believeth in Him might not perish, but have everlasting life." It is our special duty as sinners saved by grace to give God all the praise for all the good done in us or by us. A true work of grace is never ascribed by its subject either to church ordinances or his own faith, through which he receives it, but to the Lord. Christ.

It is quite natural for a soul just born again to cry out, "Glory be to God," and at times in after life when he receives fresh supplies of grace from the beneficent hand of his heavenly Father to say, "Glory be to God." I do not know how it really is, for I am not in a position to know, but it does seem to me the churches are all too cold to shout Glory to God," much. Oh, that the angel of God

would take some coals of holy fire from off the altar before the throne and drop them into the midst of every branch of the Visible Church. Of course, we understand a branch of the Visible Church to mean a congregation of faithful men to which the word of God is preached. God has a right to expect glory from the church universal, that is, all the congregations combined in one church militant, which embraces all true believers of every age, nation and denomination. Now suppose that glory be ascribed to God by this church through Christ, and we suppose we have what Paul prays for, and if this work continues till the world is converted, the end of the gospel ministry through the agency of this church is effected to far as it pertains to this world. But all these blessings of grace come down to us through Jesus Christ, therefore all our acts of worship, consisting of either prayer or praise, to be accepted, must be offered to God in the name and through the mediation of Christ.

There is nothing in man on account of which he has any right to come into the presence of God. Some talk of man's worthiness, but man in himself, i. e., independent of Christ, is utterly unworthy of the least gift or even notice of God. Jesus Christ says expressly: "No man cometh unto the Father but by me." Moreover, it is certain that the gospel system of salvation by grace through faith will be perpetual, at least until the end of time, and it will never grow old or wear out. Its effects are the same in all nations and in all ages, for all true converts to Christ have the spirit of adoption sent forth

into their hearts whereby they cry, "Abba Father."

If any person reads the foregoing manuscript out of curiosity, because he knows the writer to be an obscure old man, almost excluded from society by the infirmities common to old people, we trust they will remember that old man's prayer still is, as it ever has been, "Lord keep me little and unknown, loved and prized by Thee alone." We also trust they will discover that old man's object in writing these things is to set before the mind of the Christian not only his privileges and obligations, but also the show that by the use of the former and faithful performance of the latter, God designs to facilitate and promote his growth in grace until he comes to a perfect man, unto the measure of the stature of the fullness of Christ. Ephesians, 4:13-15, inclusive.

But if we grow up into Christ we must first be planted in Him. This is the first and absolutely indispensable step that transfers us from the kingdom of Satan to the kingdom of Christ. It is of the utmost importance to us that we make no mistake here, for if we fail here we shall fail finally to obtain the crown of life, because in Him alone we have eternal life. Some persons may say, of course, these are self-evident facts, and we are planted in Christ when we are planted in the likeness of His death in the baptismal waters by the officiating minister of the church. I reply this depends entirely on the faith of the subject of baptism. This is the work of the pure or unadulterated grace of God; and it excludes the aid of mortal man. He

can neither effect or prevent it. The Holy Ghost takes of the things that are Christ's and shows them to the pardoned sinner, who for the first time knows and feels his sins forgiven. His faith in Christ is not a spurious faith, but "the faith of the operation of God." Colossians, 2:12.

Now, we admit that it is no easy matter for the Christian to maintain his position of justification in the sight of God for two reasons. The first is, the corrupt tree of all past sin being cut down, and the sense of God's displeasure on account of these sins being removed, his mind is no longer burdened with this load, for by an act of this God-begotten faith he has been enabled to lay them all on his blessed Saviour, and he may well cry out in his ecstasy, "Glory be to God."

But the roots of this corrupt tree are not yet dead, and he has to wage a constant warfare against them to keep them in subjection.

The second reason is he is still in an enemy's country. How exceedingly difficult for a person clad in a pure white robe to walk through the crowded streets of a city of dirty people without soiling his robe, but the frequent use of this privilege and faithful performance of these obligatory duties will greatly facilitate his progress, and God will supply him with grace according to his necessities and with wisdom and strength to perform the work assigned him. One thought more and I have done. Bad habits are doubtless the most difficult evils that the Christian has to conquer, and the sooner he attacks them the better, for they must

be subdued. But it will require the help of Omnipotence to do this work. Remember, it is easier to destroy a young tree than a full grown one. Small weeds are much easier destroyed than rank weeds that cover the ground and choke the good seed.

Be it known, the sublime truths of Christianity are like the fountain from which they flowed, our adorable Creator. They are therefore immutable, admitting of no change or variation. Nothing can be taken from them or added to them. Nor can they be communicated to man in all their perfect purity through an impure and imperfect medium, which admits of two or more distinct meanings to the same word or phrase, except that divine truth be under the special protection of God, and this is undoubtedly the case, for the mediums through which this truth is conveyed to us embrace all the ancient and modern, dead and living languages, too numerous to mention. But in every case where the language through which these truths are communicated to the people fails to convey them in their primitive purity, these people are a misguided people in matters of fact relating to their spiritual welfare, both for time and eternity, for the truth is and must ever be the same, no matter if it comes to us through the Syrian, Hebrew, Babylonish, Greek, Latin, English, French or any other language. Hence the need of a strict adherence to the original root in all our interpretations and explanations of scripture.

## PREFACE TO REMARKS ON SKEPTICISM

"And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth." The second epistle of Paul to the Thessalonians, 2d chapter, the 11th and part of the 12th verse.)

That our Lord when He said to Nicodemus: "Except a man be born again he cannot see the kingdom of God," did not mean that the birth to which He alludes as having already taken place once was the natural birth of the body that takes place when a human being is born into this world, but that it was the birth or begetting of the divine life into the soul of Adam in his creation which was subsequent to the formation of his body of the dust of the ground, and took place when God "breathed into his nostrils the breath of life and man became a living soul." That this is correct is evident from the following: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (N. B.—This life and image was lost in the fall of Adam, but can be restored by Christ in the second birth unto all that receive Him as the God, man mediator, between God and man, who holds the Eternal God in the right hand of his divinity and lays the left hand of his humanity on man, and by a stupendous dying effort upon the cross which makes Heaven, Earth and Hell quake and tremble reconciles God and sinners in Himself.

April 29, 1900.

## THE DEATH OF MAN.

Some Extracts of Remarks Prepared and Read at the Funeral of Mr. Joel Compton.

I suppose this is the last time I shall have an opportunity to speak on an occasion of this kind, and I feel it to be my duty to embrace it for I am convinced it can not be long before I shall be beholding to some friend to dig a grave for me. In fact the position occupied by our deceased friend is one which we must all, sooner or later, occupy. No circumstances can exempt us from serving in this war. The young, the old, the rich, the poor, the fine scholar and illiterate wayfaring man, are all alike liable at any time to be summoned front to engage in a hand to hand contest with the grim tyrant; and we all know the result of the contest. The wise man said it is better to go to the house of mourning than to the house of feasting, for the living will lay it to his heart. If I could give you a long history of this man's life it would be quite unnecessary for me to do so, as many of you know his history much better than I do, but nothing we can say or do can in any way augment or decrease the happiness or disquietude of those who have passed away, our business is, therefore, at present with the living, but there are, however, a few things I would like to say. A more quiet, inoffensive, unobtrusive man I never knew, he was a man that attended to

his own business; a kind and affectionate father and husband, a good neighbor, and I believe a man that was generally respected. He had not however, identified himself with any branch of the visible church or with any human organization or society of professing Christians. I can not say what he thought of these things, he may have taken the broad Christlike view of the matter, and regulated his conduct accordingly; if he did so all is well, for the mere formal union with any church will never save a soul from death, nothing short of a vital union with Christ can do this; some professed Christian's souls are so small that none outside their own society or church can get into them. But the true church militant, which is Christ's spiritual kingdom consists of all who believe Jesus Christ is the Son of the living God, love and fear God and work righteousness. Now to do this they must have saving faith in Christ. The visible church is a branch of the kingdom of God on earth, it is the agent employed by Christ to cast the gospel net into the sea of the world, and this net gathers of the fish of the sea both bad and good. Mathews, 7th chapter, 47th and 3 following verses. I believe many who succeed in getting to heaven out of the different human organizations or churches, will be surprised to find so many adult Christians there who were never entangled in the meshes of any net. In the 10th verse of the 8th chapter of Matthew, Jesus says, when speaking of the Gentile centurion: I have not found so great faith, no not in Israel. Notwithstanding it is for the great advantage of God's

people to associate themselves together in societies for the purpose of mutual edification and encouragement, some person may say: Can I not be saved without joining the church or becoming a member of any of these societies? Answer. It is God's plan for us to identify ourselves with his visible church in this way and God's plan is best for us, for although God can save a sinner independent of these organizations, yet it is greatly to our advantage to be identified with one which we verily believe to be most conducive to God's glory in the advancement of our spiritual interests. Suppose we were living in a community a vast majority of which believe there exists not far distant, a most beautiful country, adorned with the most lovely scenery and blessed with the most delightful climate, where the inhabitants lack nothing to make them perfectly happy and nothing exists that can disturb their peace for a moment, add to this that these people never grow old or die, but enjoy perfect and perpetual health. Suppose I say that we lived in a community where nearly every one believed in the existence of just such a place as I have been endeavoring to describe and that many of these people had formed themselves into bands or societies for the purpose of assisting each other to make the necessary preparation for the journey for they had determined to go there.

And the governor of that country had issued his mandate, setting forth certain prereguisites as indispensably necessary to be observed and complied with by all who ever landed upon his shores,

and that the Governor's own Son, who was the only person who ever came from this delightful country to the country where these people lived, did really come and live among them for about 33 years and told them a great many things about his father's country and the only possible way of getting to it, and left a book with these people for their instruction in these matters and even went so far as to pay all their debts for them, for it was impossible to exhaust or even diminish His riches, and He was determined to remove all real obstacles out of the way that could prevent their coming to His own beautiful home. Suppose I say we lived in just such a community as this, and this is just what we are doing, would it not be wise in us to unite with some of their societies or bands, to get schooled and qualified to take the trip and inhabit the country. In fact this is only what many foreigners do previous to coming to these United States. But Jesus said the children of this world are in their generation wiser than the children of Light. Again in Mark the 13th chapter and 35th verse He says: "What I say unto you I say unto all, watch." We should watch, both as active and passive agents, for every chance to do our part in the execution of the grand design of our creation and redemption by embracing every opportunity to glorify God in our lives, trusting implicitly in Him at all times, and conforming to his will, even when the doing of these things clashes with our apparent interests. Secondly, watch for every opportunity to glorify God by doing all the good we can to our fellow man, as God

blesses us with the ability and power to do these things, for when we have the opportunity God expects us to do our duty by embracing it and He will hold us responsible for our neglect, or for our misappropriation of the talent intrusted to our use. Watch, for ye know not at what hour the master cometh. Now if we perform these duties faithfully with a single eye to the glory of God we have the satisfaction of knowing that at least some of those who have preceded us in the race of life will be waiting to greet us, and welcome us to everlasting habitations when we have crossed the boundaries of time and have our first experience in mingling in social intercourse with the disembodied spirits of our ancestors. These important truths are taught by Christ and we can not avoid seeing if we consider this matter that God places the measure of our future happiness after our work on earth is done in our hands, and that our happiness will be in proportion, not so much to the number of talents given, as to the use we make of what we have; hence we see the extreme folly of those who labor incessantly to enmass wealth not to glorify God by using it for either the spiritual or temporal benefit of other people, but only for the carnal satisfaction of scraping together the material to form and decorate a huge idol mammon.

Third. Watch for the coming of the Son of Man at death. "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh." The decree has gone forth and we know that it has never been revoked and never will be. Dust thou

art, and unto dust shalt thou return. It is appointed unto man once to die.

Yes, yes, the bitter stream will find us all out sooner or later, we can not ward off or escape the blow, when the Angel of Death strikes. A single touch of his cold icy finger is enough, we want no more.

He tears the slender cord away,
That binds the spirit to the day.

We drop it, leaving the world and all appertaining thereunto behind us, and quick as a flash of lightning we strike out on the vast and fathomless ocean of Eternity to take our first experience in the land of shades, in holding our first intercourse with the disembodied spirits of the dead of all ages and nations. Then we shall see many we never expected to and perhaps look in vain for others. But the great mass of human souls will be those of which he knew absolutely nothing in the present life, all however awaiting the reunion with the body in its spiritualized state when raised by the trump of the archangles and revivified by the spirit of God. Then we shall see the patriarchs and the holy prophecy and Apostles. But infinitely above all these we shall see our beloved Redeemer, but what a change has taken place in his appearance since He hung upon the cross for our sins, and yet it is Jesus Himself, but oh, how glorious, all the glories of the triune Deity beaming forth in His majestic countenance. See Rev. 1st chapter and 13th and 3 following verses. And yet to the redeemed and saved this

glorious countenance is the most welcome and cheering of any in heaven. Just think of it, angels and archangels, bending with veiled faces before Him while they exclaim, worthy the lamb that died to be executed thus and all the redeemed in heaven chant in full chorus, worthy for He was slain for us. (This is more than angels can say.) We have thought much of these things. But eye hath not seen, neither ear heard or heart conceived the blessed things in store for God's people. There is no language by which they can be expressed or described. Again I say watch for the temptations of Satan. The encroachments of the world.

And the uprisings of our passions and appetites. Watch and pray lest ye enter into temptation—not lest ye be tempted.

For Christ was tempted on all points, like unto us, yet without sin. But when we pray, lead us not into temptation, take care we don't run into it of our own free will. Christ knew no sin, therefore the sin is not in being tempted, but in yielding to the tempation. There are two kinds of sin—negative and positive. The negative sin is committed by those who know how to do good, but do it not. "To him it is sin." Now we all know that the time will come when we, like our deceased friend, must give an account of our stewardship.

No thing can be more certain than death, or more uncertain than human life. We are here today, but where, oh, where, shall we be one year hence? Who can say. Let us, therefore, learn wisdom, by our daily observations of God's providence.

Now, if ye know these things, happy are ye if ye do them. And ye shall be like the man, who dug deep, and laid the foundation of his house on solid rock, and the superstructure remained intact and unimpaired when the tornado which swept over it had leveled all around it.

Oh, that each in the day
Of His coming may say:
I have fought my way through;
I have finished the work thou didst give me to do.

Oh, that each from his Lord
May receive the glad word:
Well and faithfully done,
Enter into my joy, and sit down on my throne.

## THE THIRTEENTH AND SIX FOLLOWING VERSES OF THE SIXTEENTH CHAPTER OF MATTHEW.

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**Or the Conversation Which Took Place Between Jesus Christ and His Disciples.**

I am aware that this is a very comprehensive subject, and one that embraces some points of very great importance, which for ages have been the subject of controversy and dispute in the church, and one of the parties to this dispute claims for the head of their church—which they assume to be the true and Catholic church of Christ on earth—the absurd doctrine of infallibility in all church matters. Now this is a prerogative belonging exclusively to Deity.

I will now state my reasons for writing on this subject, and taking upon myself the responsibility of condensing into a suitable form such information from the authors to which I have access and presenting the same in connection with my own thoughts.

I had just finished writing on the Parable of the Ten Virgins, and was searching the Scriptures for a scripture text upon which to write, when my eye accidentally fell upon this one. Never before had I any idea of either speaking or writing on this subject, and I certainly do it now under a deep sense of my own insufficiency to do it justice unaided by the

enlightening influences of the Holp Spirit.

But something seemed to say to me, This is the one that will be for God's glory. I replied, But what can I do with it; it is too deep and difficult for me? When these thoughts were presented to my mind, get what light you can on it, and My Spirit shall supply you with ideas as you need to express your thoughts in writing. And I know my Saviour will not disappoint me.

The preceding part of this chapter contains a history of certain events in the itinerant life of Christ, that took place after he had fed and dismissed the four thousand in the wilderness, and had come into the coast of Magdala. But the conversation between our Lord and His disciples, recorded in the text, took place long after these events had transpired, and Jesus had left the coasts of Magdala and come into the coasts of Cesarea Philippi. The Jewish historian, Josephus, informs us that this Philip, in whose territorial jurisdiction our Saviour was when this conversation occurred, was a mild and inoffensive man. If this is true, and I see no reason to doubt it, perhaps our blessed Saviour resorted thither for a season of rest for a short period, from His toils and persecutions. But, be this as it may, He embraced the opportunity for a little private talk with His disciples, and He asked them this question:

"Whom do men say that I, the Son of Man, am?"

It is evident that Christ did not ask this question for His own information. It is also evident

that His object was to instruct and edify His disciples, by impressing upon their minds the great cardinal doctrine of Christianity, which was His true nature, namely His divinity, combined with humanity.

Jesus cared very little what others thought of Him, so long as their thoughts did not injure themselves, but He knew the thoughts of all men, as well as their words, without asking His disciples.

Now the Jews were expecting some extraordinary being at this time; in fact, they were expecting the Messiah, and they were in doubt whether he would be of divine or human origin, and if he would come from the living or the dead.

Herod the king thought John the Baptist was raised from the dead; others thought Elijah or Jeremiah would raise from the dead. But they all expected him as a special boon from heaven peculiar to their nation only.

These people were on the lookout for this stranger continually, and scrutinized closely the character and origin of every remarkable man that happened along, for they had a notion that when the Messiah did come no one would know his parentage; also that he would assume the reins of their government, free them from the tyrannical power of Rome, and raise them to the very highest pinnacle of national power and grandure.

Hence the words, "whose father and mother we know;" but in this they were terribly mistaken. Had they said, "whose mother we know, but whose

father we do not know," they would have hit the mark exactly.

This was the stumbling stone laid in Zion at which the Jews as a nation stumbled and fell, and they still stumble at this chief cornerstone in Zion's foundation. But it is laid there by God, and is a sure foundation, immutable and eternal, and those fabrics of so-called Christianity built on any other foundation will be like castles built in the air.

These Jews recognized the human nature in Christ, but not the divine nature. No doubt but some of them at least were aware of the wonderful facts which attended His conception and His birth, but perhaps comparatively few. Consequently they would have been more excusable for their ignorance had they not been favored with so many glorious manifestations of divine power in the works which our Saviour wrought. Hence the Saviour said:

"But now they have no cloak for their sin."

In fact, they acknowledged that His works transcended all human power to execute. But they ascribed the glory of them to the devil, well knowing at the same time that the devil never could if he would, and never would if he could, do so much good as Jesus was doing, and this when carried out by crucifying our blessed Saviour, who is none other than the Son of the Living God, and thus treating Him as a malefactor or the devil's agent.

This, I say, was the grand climax of their sin, which sunk them into a whirlpool of iniquity, from which none can raise them but the very one that they crucified, and for which they are now suffering

and will continue to suffer spiritual blindness, until the fullness of the Gentiles are brought within the pale of the Visible Church.

Hence our beloved Redeemer, well knowing the vital importance of a correct knowledge of His real nature, asks His disciples this question:

"Who do men say that I, the Son of Man, am?"

They could see, by His personal appearance, that He was a man; but they could not see by this that He was anything more than man. And Jesus, when speaking of Himself, generally calls Himself the Son of Man. I believe the first time He proclaimed himself to be the Messiah was to the woman of Samarid, at Jacob's well, in these words:

"I that speak unto thee am He."

Having asked what men said about Him, and received the answer contained in the fourteenth verse, He turns to His disciples and asks:

"But who, say ye that I am?"

Now Jesus brings the question close home to them. He first proposed it to them in reference to the people. By approaching them in this easy way, He prepares their minds for giving Him an answer in accordance with their estimation of His true nature, as evidenced in His person and character.

To this direct question Peter, who was always the most forward to give his opinion, and upon this occasion seems to speak for the rest, as well as himself, replies:

"Thou art the Christ, the Son of the Living God."

In Peter's answer we have a genuine instance of making the good confession.

You say, How do you know it was genuine. I reply, By our Lord's answer, for none can be genuine except this fact is revealed unto those who make it, in the same way that it was revealed unto Peter, that is by God; for flesh and blood cannot reveal it, any more than flesh and blood, such as our bodies consist of in the present life, can inherit the kingdom of ultimate glory.

I have heard a great deal of talk about making the good confession, and in so doing I have heard considerable nonsense, so light and frivolous that the first puff from the angel of death will blow it all away. It is a very easy thing to stand up and say, I believe Jesus Christ is the Son of God, before a congregation, and then to go and be baptized. But it is not so easy to have this fact revealed unto the mind, as Peter had it revealed unto his mind by the Eeternal Father of our Lord and Saviour, Jesus Christ.

And no man can come unto Christ, except God the Father draws him—don't forget this. A general assent to this truth is all we can obtain from flesh and blood—that is from our human spiritual instructors.

Christ saw that Peter had been instructed in this divine secret by His Father, and that the secret of the Lord was with him, which secret is hid from those who content themselves with a general assent to this truth.

In the First Corinthians, second chapter and eleventh verse, we have these words:

"Even so the things of God knoweth no man, but the Spirit of God."

Compare this with the sixteenth verse of the eighth chapter of Romans:

"The spirit itself beareth witness with our spirit that we are the children of God."

This proves that the great blessing of saving faith is hid from all except those to whom God makes this special revelation by His Spirit, and this corresponds with the teaching of Christ on this subject before alluded to.

Therefore it is true that no man can come to Christ for salvation except the Father of our Lord draw him by His spirit. But it is a very deep truth, so deep that the human mind, in its efforts to fathom it, sometimes becomes bewildered and takes opposite sides in a controversy over it. I have heard men say that the written Word of God—the Bible—is the Holy Spirit of God, thus denying the existence of the third person in the Trinity, whose existence and individuality our Saviour fully proves in these words:

"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

Now, parties belonging to this class of professors claim that as the Scriptures are the Spirit, which God uses to draw sinners to Christ, nothing more is necessary than to make a public confession of faith in the same, be baptized and spend all the

rest of their lives in repenting of their sins by refraining from indulging in them.

Others, however, take the contrary view of this truth—which still remains the same, in spite of these opposing interpretations. They lay great stress on Paul's words when he was speaking of the old Jewish church, and also when speaking of the prescience or foreknowledge of God, which they understand to imply the eternal and unconditional decree of Almighty God to elect to salvation a certain and fixed part of the human family, and to consign all the rest to eternal punishment, without giving any one of them a single chance to escape this terrible end. There can be nothing more repugnant to the teaching of the glorious gospel of the blessed God than this construction of the sublime truth contained in our Saviour's reply to Peter In order to prop up their opinion by matter of fact, these parties sometimes refer to the 48th verse of the 13th chapter of Acts. In the latter part of this verse we have these words: "And as many as were ordained to eternal life believed." Now these people believe that the aforesaid ordination or decree of God is the sole cause of men's faith, and that God hath thereby fixed the number of those that shall believe, and consequently will be saved. But if so, the want or absence of such decree in behalf of others is the sole or principal cause of their unbelief, and God by withholding it has fixed the number of those that shall not believe and so shall finaly perish. For if the reason why these people believed was because they were ordained to believe and ob-

tain eternal life, then the reason why the rest believed not was because they were not so ordained by God, and if so what necessity could there be that the word of God should first be spoken to those Jews who rejected it (verse 46)? Was it only that their damnation might be augmented? This charges that friend of sinners, whose tender mercies are over all His works with the greatest cruelty, because it makes Him determine from all eternity that a certain part of the human family as capable of salvation (as that part elected to eternal life) shall perish everlastingly. But this is not all, for by the dispensations of His providence toward the poor unfortunate ones in causing the gospel to be preached He has greatly aggravated their final condemnation, and what could even Satan himself do worse for them? Is it not evident that Satan by all his temptations endeavors to aggravate their future punishment? Such an interpretation as this would make God more instrumental in their ruin than the Devil himself. Whereas God declares that He is not willing that many should perish, but would have all men to be saved. But historical facts prove that this is an erroneous, inferential doctrine, deduced from this scripture history.

If as many as (in that assembly) were ordained to eternal life believed under Paul's sermon, when almost the whole city came together, it follows that all who believed not then were eternally shut up in unbelief, and that all the elect believed at once, and when Paul returned to Antioch few if any could be converted by his ministry, God having at once

taken as many as were ordained to eternal life and left the rest for Satan. Now history proves the fallacy of this theory. It is not at all difficult to find a way out of this dilemma. But we must look for another meaning of the original Greek word, which our translators have rendered ordained, and that is easily found in the word disposed, which the best Greek scholars tell us is a more exact meaning of the word in this connection than ordained.

But immediately after pronouncing His blessing on Peter and making the statement already alluded to, our Savious addresses him in the following language:

"And I say unto thee that thou art Peter and upon this rock (of divine truth which thou hast uttered) I will build my church and the gates of Hell shall not prevail against it. For other foundation can no man lay than that is laid, which is (Jesus Christ") (1st. Cor. 3:1-11), whose divinity is witnessed by the angel Gabriel in these words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow them. Therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35.) Now it is manifest that this divine truth is the rock which Christ meant and not Peter, whose name meant rock. In connection with this interpretation it is worthy of remark that the Greek word rendered in our Bible, Peter or rock, is a very different word from the Greek word, rendered rock, and does not refer to Peter's person, but it refers to Peter's con-

fession. As if Christ had said: "Thou art what thy name signifies, a rock, a substantial stone (or pillar) in the grand superstructure of the Christian church, and upon this rock of divine truth, which thou hast confessed, I will build my church. Faith in me, the Son of God, shall be its foundation, and I will use thee as a master builder to commence the building of the superstructure thereupon, and so sure and substantial shall this rock of divine truth which thou hast confessed be that the gates of Hell shall not prevail against it," and, glory be to God, they never have and never will. As the word gate in this connection signifies the place of entrance into a city, surrounded by a high wall, generally of great thickness, it was here in these chambers that the judges and legislators of the city met for the purpose of transacting judicial, executive and legislative business. Of course, this language is highly metaphorical, but it has always been a blessed source of consolation to Christians in times of trouble and persecution, especially to all true Christians in times of great spiritual declension in the church. This promise remains immutably firm throughout all the ages of the church militant. Many times has the poor, despised Christian been made to tremble for the safety of Zion. But when he reflects upon this gracious promise to Peter his faith is strengthened and his prospect brightened. The poor Armenian Christians will not be exterminated. Oh, no, for the gates of Hell shall not prevail against it. I understand the true meaning of this passage to be no schemes or devices of men,

however deep laid and concealed, even if suggested by friends to their minds, shall prevail to the utter destruction of the glorious edifice erected upon this foundation. And they never have, and never will. Many a time has it been supposed that the last vestige of Christianity has been crushed out of existence by the violent hand of persecution, but this only acted like a tornado to scatter the holy fire among the dry stubble of the Gentile world and from the very ashes of the first martyrs living witnesses have sprung up to bear their testimony to the fact that Jesus Christ is the Son of the living God. Neither can death itself rob the Christian of his blessed hope, but it merges that hope into the higher and purer life of realization and disappoints him only inasmuch as it places him in actual and sure possession of infinitely more than he hoped for.

Glory be to God for such a foundation of such a blessed hope as this is. Well might Paul say: "For me to die is gain."

I will give unto thee the keys of the kingdom of Heaven. This is a highly metaphorical expression ,and the primary significance of kingdom of Heaven is the Visible Church. Now, here our Saviour uses a beautiful metaphor drawn from a common custom in Eastern countries, namely, that of a steward carrying a key as a sign or token of the office which he held in the establishment. This, therefore, means that he gave Peter the office of steward in His church with a commission to unlock the door of the same to the world, not to the

Jew only, but to the utter astonishment of the believing Jewish Christians, to the Gentile also, which key Peter used in both instances, notwithstanding Paul was soon after caled to build upon this foundation. The power of binding or losing now conferred on Peter was afterward conferred on all the apostles (see 18th chapter and 18th verse), so that Peter has no pre-eminence over the other apostles in this respect. But Peter did have the honor peculiar to himself of unlocking the door of the church to the world.

The question is now, What is the power of binding and loosing? Is it a power conferred on the Pope alone, in virtue of that ecclesiastical succession which he claims from Peter? Impossible, even if that absurd notion of apostolic succession admitted of demonstration or proof, which it does not. Impossible because the other apostles enjoyed the same power. Consequently their ecclesiastical successors (if they had any) enjoy the same privilege as the Pope. I have no doubt in my own mind but this much talked about power is the power to declare unto the people the terms upon which God will pardon their sins and the consequences of remaining in impenitent unbelief.

And to bind and loose is of the same metaphorical nature as the keys. In fact, it is a continuation of the same metaphor, for keys are used for that very purpose. But there is a sense in which the apostles were invested with certain powers on the day of Pentecost which were peculiar to themselves and which they could not communicate to

other parties. We have a long list of these powers contained in the 4th and six following verses of the 12th chapter of the first epistle of Paul to the Corinthians. A great many of these gifts were special to those present upon this occasion, and it is very certain the church does not possess them to-day, not even the Pope. But these are the very gifts which rendered their teachings and decisions infallible. Now, where does the Pope get his infallibility from? Can anybody see? I confess I cannot. But Peter and the other apostles possessing the power to discern spirits could on certain occasions read the thoughts of the heart and the spiritual workings of the mind, and this enabled them to declare with authority and infallibility those who were released from the bonds of their sins and those who were still bound by the same, and their declarations would always be ratified in Heaven. I am so thankful to our beloved Redeemer that He conferred these special honors on His apostles, for by so doing He has conferred a lasting blessing on His church in all ages. There is nothing in the teaching of these holy men that admits even of a doubt, seeing they were inspired by the Holy Ghost to communicate the information they taught. But the power to work miracles, to speak with tongues without learning, and to discern spirits being no longer necessary to convince the mind that the truths taught in the gospel are really and truly divine, have ceased to belong to the church militant. In the acts of the apostles we find the first preachers of the gospel had many occasions for using these

gifts. See Acts, 8:23, also 7th. Again, Acts, 5:3. But it is quite evident that Peter did not always possess this power.

Now, from all these statements of scriptural facts I cannot see any authority for inserting into the liturgy of the Church of England these words: "And hath given power and commandment unto His ministers to declare and pronounce unto His people, being penitent, the absolution and remission of their sins." Neither can I see any authority for all this jingling of the keys down through the ages in certain quarters of Christendom. I am glad that the Protestant churches are exempt from these absurd relics of superstition. But these powers communicated to the apostles and disciples by our Saviour on the event of His ascension were confirmed to them on the day of Pentecost.

A few more thoughts on this subject and we wil dispense with it. In these words of our Lord to Peter: "Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven." We certainly have conclusive evidence of the genuineness of Peter's conversion previous to his fall in the denial of Christ, for they prove his conversion at this time to be more than a temporary change from a low to a high moral standard. They prove that Peter was begotten again by the Holy Ghost, for it was the faith which was of the operation of God that Peter confessed, for it was revealed unto him by the Holy Ghost that Jesus was the Son of the living God, and Peter's confession of this faith in

his answer to our Lord's question completed the contract. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Peter was blessed with saving faith. Had he died then his soul would have gone to Paradise. But where would it have gone had he died in the act of cursing and denying Christ? Let our opponents to this view of this subject answer this question or prove that Peter was not blest with that saving faith that Jesus Christ declared he was.

## REMARKS ON FINAL PERSEVERANCE UNCONDITIONAL—CHRISTIAN PERFECTION AS TAUGHT BY CHRIST—TEACHINGS OF THE ADVENTISTS.

On Final Perseverance.

So far as we know and believe, the term "perseverance" occurs but once in the authorized English version of the Old and New Testament, and the meaning of it in this place appears to be this. Having commenced in the course of duty here laid down, that is, praying always with all prayer and supplication in the Spirit, and watching thereunto (with all perseverance). That is, we are to continue to do these things until death removes us from the church militant to the church triumphant. This is my understanding of the meaning of the words "With all perseverance," and to do this as a means of safety." Ephesians, 6:18.

This is conditional, not unconditional, perseverance. Now conditional perseverance is taught in many parts of scripture, although the word perseverance occurs nowhere else. I refer you to the 2nd of Peter, 1:5-11. Especially the 10th and 11th verses. Be diligent in your performance of these duties to make your calling and election sure. This is the only perseverance of the saints taught by divine authority.

I have no doubt that when a soul is begotten

again by the Holy Ghost at the new birth, and planted in Christ, or buried with Christ in baptism, it is the design of the Holy Spirit that he should remain there; take root and grow up into Christ, his living head. Neither do I doubt that salvation in Christ is absolute or unconditional, and out of Christ impossible.

But the questions are: First, Is man capable, or is he not capable of frustrating God's designs?

Second, Can I retain my union with Christ and live in known sin?

Third, Is it possible to live in vital union with Christ and by our own voluntary acts of disobedience, or sin, to quench the Spirit whereby we are sealed to the day of redemption, and thereby sever our union with Christ, and like the unfruitful branch, when severed from the vine to die and be consigned to the fire?

Now, all three of these questions hinge directly upon the question of man's free moral agency.

God either did, or He did not, create man a free moral agent. There is no medium ground here. If he did not, neither sin nor death has ever entered our world, because in this case man was incapable of frustrating God's design or running counter to His will, as he could not resist any foreign motive power brought to bear upon his mind. Therefore, God knew the inevitable result of satanic influence when brought to bear upon the mind of Adam. Now, if sin is the transgression of divine law, and that law originated in the divine mind, and that mind exercised irresistible control over

man's mind, man yielded to satanic influence, in accordance with God's design. Now the facts in the case prove this is not so.

Therefore, man was created a free moral agent, for how could he be responsible for that which he could not avoid?

Second, Can a soul retain its union with Christ and live in known sin? Answer. Yes, if man's free moral agency ceases to exist at the new birth. But it does cease to exist or it remains in full force, for there is no medium ground here.

If it does cease to exist, man is not responsible for his words, deeds or affections, because he has no control over them, and can only act as acted upon. Therefore if he is in union with Christ these things cannot dissolve that union.

But the Holy Ghost bears testimony to the contrary of all this.

Therefore, man's free moral agency runs parallel to his state of probation, and terminates only in death; and this view of the matter accords with the Holy Scripture:

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"Hold fast that which thou hast, that no man take thy crown."—Rev., 3:11.

Superfluous language, if it is impossible to be unfaithful unto death, and finally to lose the crown of life.

Again, it is possible to have our names written in the Book of Life, and have them blotted out again, Rev., 3d and part of 5th verse. The

the lamps of the five foolish virgins had been lighted or they could not have gone out; but the foolish virgins were excluded from the feast. Paul says, "We are not of those who draw back unto perdition." Jesus says to His disciples, "Ye are the salt of the earth, but if the salt hath lost its savor it is good for nothing but to be trod under foot." Again, under the figure of the vine, Jesus says, in John, the fifteenth chapter and fourth, fifth and sixth verses, that we can not bear fruit out of Him, and if any abide not in Him he is cast forth as a branch and burned. Now this is the final outcome of separation from Christ.

Christ further says, no man can serve two masters. Paul says, "Know ye not that His servants ye are, to whom ye obey." It is therefore clear, from these arguments, as well as from the ninth verse of the third chapter of the First Epistle of John: "We cannot sin in Christ, but the act of wilful sin constitutes the step out of Christ and the favor and love of God."

"Whosoever is born of God (the verb "is" being in the present tense, not in the past tense, "hath been") doth not commit sin, for his seed remaineth in him (that is, while he remains a child of God)." We are frail creatures. St. John says, "If we say that we have no sin we deceive ourselves." Again, "If any man sin we have an advocate with the Father, Jesus Christ." Thank God for this.

St. Paul says there is a sin, unto death, and there is a sin, not unto death. Quench not the spirit. Now this is undoubtedly the sin unto death, and

there is much more danger of committing this unpardonable sin than many suppose, for God says His spirit shall not always strive with us, and whenever He takes His final departure our doom is fixed, even if we should live for fifty years afterward.

Hence, our Lord's prayer for Peter previous to his fall, proves that Peter's faith was genuine, and, while Peter's subsequent condition proves his temporary severance from Christ, the sequel proves that Christ's prayer was answered. Peter's faith did not utterly fail, he was saved from committing the sin unto death, or quenching the spirit, but it was not the faith that Peter had previous to his fall, for had he died in the act of denying Christ he would have undoubtedly gone to hell, but it was faith designed for Peter, reserved by God in the archives of the Holy Ghost, to be supplied upon Peter's repentance. And the look of Christ; oh, that look brought him to repentance.

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**The Pardonability of Sin Depends Upon the Relation of the Sinner to the Holy Ghost.**

It is not the exceeding sinfulness of any sin that renders that sin unpardonable, "For the blood of Jesus Christ, His Son, cleanses us from all sin." But in order to experience this cleansing, it is necessary that the efficacious remedy be applied by the Spirit of God to the guilty soul of the sinner, which application begets in that soul the "faith which is of the operation of God." Now if the Spirit is, either at the committing of that sin or hath been on any

previous occasion rejected or insulted, in spite of the holy influences He exerted on the soul, and He withdraws those influences and takes His final departure, there is no hope for that sinner, for, "No man can come to Jesus except God draws him by His Spirit." To this truth our Savious alludes when He says, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, etc., etc." This is especially so in the present age, or the dispensation of the spirit which Christ promised to supply the place of His bodily absence on earth:

Woe be unto those forsaken by this Holy Comforter. We trifle with the Holy Ghost at our peril. We have an awful illustration of this truth in the case of Ananias.

As to the miner failings, shortcomings or sins of ignorance of Christians Christ says: "He that is washed (that is by the washing of regeneration) needeth not to wash, save his feet," that is by a constant exercise of humble trust in the cleansing efficacy of the blood of Christ, to experience a constant cleansing from the defilement of these things it is evident Christ spake of the washing of regeneration, for He said to His disciples:" Ye are washed, but not all," evidently referring to Judas. Here is the criterion by which we may ascertain our true position in the kingdom of Christ. Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God." (The Spirit never leads us into sin.) Again in the 38th and 39th verses of the same chapter we have proof of the possibility of final apostacy negatively, for sin is

manifestly excepted, it not being a creature, and the love of God is only in Christ Jesus. Again positively in Matthew, 8th chapter, and from the 21st verse to the end of the chapter. Here we find that the Lord, or great man, forgave His servant the enormous debt of 10,000 talents fully and freely, but when that servant went out, free from his load of debt and was so unkind to his fellow servant, his Lord was wrath and delivered him to the tormentors till he should pay all that was due unto him. Christ says, "So likewise shall my Heavenly Father do also unto you," etc., etc., etc. Christ's sheep shall never perish, but if we change our relation to Christ from that of a sheep to that of a goat by forsaking Him, He will forsake us, and, depend upon it, we shall perish, for in Him alone we have eternal life. Amen.

## ON THE SABBATH DAY.

"In the beginning God created the Heavens and the Earth." Genesis 1:1.

The sacred historian does not inform us when that beginning was. Neither has God informed us in any other portion of His word, but that this fact of the exact date of the beginning must be incontrovertibly demonstrated before we can determine which day of our week is the seventh from this beginning or first day is obvious to every sane mind, and to support this position further arguments are superfluous, because it is a self-evident fact. But you have got to determine (from some known fixed date) when this beginning or first day was before you can prove when the seventh day from this beginning or first day is. Otherwise, all your arguments to prove our Saturday, or the ancient Jewish Sabbath, is the seventh from this point are like so many castles built in the air, having no foundation, either theological or scientific. Of course, you adhere to the former, and claim the Holy Bible teaches you, but it utterly fails to do so, except you prove when the first day of the first week was. You know that this account of the creation was revealed by God unto the historian. It is therefore useless to search for it in any other portion of God's word (except there had been a subsequent revelation, which there was not). Because the fact there narrated antedates the creation of man. We know but

little about the creation, but what little we do know is vast in its nature, but condensed into a very small space. Now turn to the 20th chapter, 8th, 9th, 10th and 11th verses of Exodus. This command you claim to be the foundation of your faith for keeping Saturday, and so it is of my faith for keeping Sunday, for this command, like God who issued it, is immutable, and is in full force as much now as when first given to the Israelites.

But you say, how is it possible that I can keep Saturday and you keep Sunday, and yet both keep the Sabbath day inviolate? And yet nothing can be more possible. Still, it would be better to have uniformity. Nevertheless, I work six days and rest the seventh, and you only do the same thing. The truth is, God hallowed the seventh part of time without fixing the first day from which to count the seventh day. But although the Jew is left in uncertainty, without any fixed data from which to count his seventh day, the Christian has a fixed data, and it is the only one afforded in the word of God, for there being no manna on one day out of seven does not prove that this was the anniversary of the seventh day from the first day of creation. It only proves that this was the seventh part of time. But the resurrection of Christ, which completed the great and painful work of redemption, was indeed, a glorious rest from this great and painful work. For the same Almighty being that created the universe redeemed man, and the sons of God, or angels, that shouted for joy at the first work, sang praises to God for the second work.

Now, the Jew does not believe in the divinity of Christ, or in the fact of His resurrection from the dead, but how a Christian who professes to believe both can refuse to hallow the Christian Sabbath, and adhere to the Jewish Sabbath is more than I or any other true Christian can tell, except it be that the same spirit of anti-Christ is crept into a sect in this Nineteenth Century that prevailed in the Judaizing teachers of St. Paul's time. It is certainly treating our Saviour very coolly, to say the least.

Heb. 10:1, "For the law having a shadow of good things to come," etc., etc.

The services and ordinances of the ancient Jewish church were ordained by God to be typical of the richer blessings of divine grace, of the Christian dispensation in the spiritual kingdom of Christ. I do not say in the Visible Church, for that kingdom is not confined to that. Neither do I say the whole law of the Ten Commandments was typical, for they are to a certain extent absolute and will be in force till the end of time. But the Levitical law was typical, and so was marriage and the Sabbath day, while the law for observing and keeping both is absolute and immutable. Now, then, God commanded the Jews to keep the seventh day holy, etc., etc., for just reasons which He gives, and in the Levitical law they were commanded to keep the seventh year holy, that is, the seventh part of time. Leviticus 20th chapter. Also the fiftieth year, which was the grandest jubilee and the most complete rest of all.

Now, why was this change made? For they skipped the forty-ninth year, which was the regular Sabbatical or seventh year, and leaped over it, omitting to keep it sacred, but kept the first year of another week of years. Why, I say, was this, if it was not designed to be a type of our glorious Christian Sabbath?

In connection with this subject our Saviour speaks of a first Sabbath and a second Sabbath after the first when His disciples were accused of Sabbath breaking by the Jews. This change does not alter the moral principle involved in keeping the Sabbath inthe least, which consists not in keeping the first, the seventh or the middle day of the week, but in employing a seventh part of our time in the service and worship of God. Some further proofs are the disciples set apart the first day of the week for their religious meetings. On that day they came together to break bread and celebrate the Lord's supper. The example of the inspired apostles clothes us with sufficient authority for keeping the first day of the week in place of the seventh. Hence, Paul informed the Gentile converts at Colosse that the Jewish converts had no right to judge them in respect "of Sabbath days." This proves that these two classes of converts kept the Sabbath on two different days. But you claim that one of the Popes of Rome changed the Sabbath from the seventh to the first day of the week. This is true, but it is not the whole truth, and this is where the delusion gets into the minds of those who fail to weigh the matter fairly, for in that

age of the world people were keeping the Sabbath, in a loose way, nearly every day of the week, hence confusion and discord prevailed in the church, there being no date from which to reckon the seventh day from the first. This was undoubtedly a wise act, and the Pope was undoubtedly under the special guidance of God to do this very thing, for God sometimes overrules the actions of bad men to accomplish His own designs.

Jesus Christ is Lord over the Sabbath, and He says the Sabbath was made for man, and not man for the Sabbath, that is, for one day of rest for man after his six days of labor, even as He, Jesus Christ, rested after His first work of creation and after his second work of redemption. But as the second work of redemption was not completed when the command was delivered at Sinai, the Jewish Sabbath has reference to creation until Christ, the great anti-type, came and set it aside by completing the work of redepmtion on the first day of the week.

As I said, the command to hallow the Sabbath is in full force now, and this Sabbath is the seventh day after six days of labor. In point of fact, each individual might count his seventh day from the day of his birth and hallow this day and he would keep the law of the Sabbath inviolate as much as any Advent or Jew in existence. But I do not say as much as any who keep the Christian Sabbath.

Query: Did St. Paul have any idea that in the Nineteenth Century a sect would arise to propagate the very errors he complained so much about in his day?

"Tell me, ye that desire to be under the law, do ye not hear the law," etc., etc. There is a law of conscience to govern every man. What is sin to one is not always sin to another.

By a careful examination of the facts expressed and demonstrated in the previous remarks, it is easy to perceive the beauty and force of our Lord's answer to the question. Which is the great commandment in the law?

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## RECAPITULATION.

Matthew, 5:17, 17:18. "Think not that I am come to destroy the law," etc. Again, the 13th verse of the 11th chapter of Matthew: "The law and prophets prophesied until John," etc. That is, they taught the people, typically and prophetically, to prepare them for His coming who was the end of the law to all who believe in Him, for He was the anti-type prefigured by these things, for even their "Sabbath days were a shadow of things to come." 2nd Col., part of 16th and 17th verses, for John was the prophetic Elias, the connecting link between the typical dispensation of the law and the gospel dispensation which is called by Christ the kingdom of Heaven. John was greater than a prophet, but the least in the kingdom of Heaven was greater than he. The law includes the moral code contained in the Ten Commandments.

Question: Who gave or made these command-

ments? Answer: God delivered them to Moses on the Mount. Now, listen to what Jesus Christ said: "He that hath seen me, hath seen the Father." "I and my Father are one." Hear, O, Israel, the Lord, our God, is one Lord. Then, Christ in connection with the Father and the Holy Ghost is the fountain of the Ten Commandments. He who was the Creator alone had the right to make laws to govern His creatures. Therefore,, Christ is the law giver as well as the Creator and the Redeemer. Matthew, xii:8, "For the Son of Man is Lord, even of the Sabbath day." But in what way did Christ fulfill (that is) obey His own law? First, He did it perfectly for an example to us. Certainly not in the letter, for that killeth, but in the spirit, for that gives life. Now hear what He says of His own laws: "He that hateth his brother is a murderer." (If he takes no human life.) "Whoso looketh upon a woman to lust after her hath committed adultery with her," etc., etc. The Sabbath was made for man, and not man for the Sabbath; that is, that man might enjoy a rest of cessation from labor, "as I (Christ) did after my first work of creation." But did Christ change the day. He did, or He could not possibly have fulfilled the law. (That is, the moral code and the Levitical law, prophesied until John the Baptist, and then their prophetical and typical uses ended, being superseded by the presence of the anti-type.) Hence, Christ rose from the dead on the day after the typical or Jewish Sabbath, which was the first day of the incoming week, instead of the last day of the week just ended, which

also ended the legal and Levitical dispensation and opened up the new or Christian dispensation. This stupendous act of raising His own human body from the dead completed His second and grandest work of redemption by a glorious triumph over death in all its forms, as well as sin and Satan. Therefore, the Christian Sabbath or first day is the antitype, prefigured by the old Jewish Sabbath, and this last, or Jewish Sabbath, being a type of the rest enjoyed by God's people in the Christian dispensation necessarily ended when that dispensation arrived. Hence, this change was absolutely necessary, and yet the law for keeping a Sabbath is perpetual. These are facts that cannot be overthrown.

But did Christ change the Sabbath from the seventh day to the day following? He undoubtedly did, or He could not possibly have established the law, because the Sabbath was unto this time a type, and when the antitype arrived the type necessarily ended, being superseded by the existence of the fact of which it was a shadow.

I regard the existence of the sect calling themselves Adventists as the beginning of the last great contest between Judaism and Christianity, and in this struggle for supremacy Satan, who is the instigator of all evil, takes a hand. And in order to obtain every advantage possible for him in the grand contest, he assumes his favorite garb, which is that of an angel of light. Encouraged by former successes, he may hope for success here, but as sure as God liveth, he will be vanquished this time, and his deceitful light ("If the light that is in thee be

darkness, how great is that darkness.") evolving from the heretical doctrines taught by the Adventists will be extinguished forever by the glorious light emanating from the sun of righteousness in the center of the true evangelical church of Christ. Read the 11th chapter of Romans. Now read the first nine verses of the 13th chapter of Romans, particularly the 9th verse, and if anything can be proved by the scripture, this proves that the Jews, as a body, will eventually embrace Christianity and give up their shadowy law for the substance of Christ, but not until the fullness of the Gentiles be come in. Ezekiel says God will sprinkle them with clean water, and give them a new heart—that is, they shall be received into the Visible Church on earth by being sprinkled with clean water in allusion to the blood of the Paschal Lamb and the water of purification, the first typifying the blood of Christ and the second the ordinance of Christian baptism, which mode of baptism is the true and only symbol of Holy Ghost baptism, having the same meaning as the specific Hebrew word Tabal, translated into the generic Greek word, Baptisdo, because the heathen Greek had no word in their language which meant purification from sin, and Baptisdo meaning cleansing from filth with water came the nearest.

At this present time, July, 1896, Turkey in Europe, nearly all Asia and Africa and many other parts of the world are outside the nominal Christian church. Daniel's little stone has become a great mountain, but it has not yet filled the whole

world. Paganism, Mohammedanism and the beast still occupy by far the larger portion of it, but the little stone still has one hundred years to grow in. These will be eventful years, the magnitude and importance of which events will eclipse the events of the Nineteenth Century and render them not worth remembering. God has always hallowed the seventh part of time and according to the chronology of the scriptures, a litle before the end of the year A. D. 2000 the Sabbatical thousands year of the age of the human family will begin, and I expect about this time the Millennium will be ushered in by the raising of the Christian martyrs from the dead to live with Christ on this earth for the thousand years which will constitute what we call the Millennium. Calculation: 4004 plus 1896 equals 5900, which plus 100 years equals 6000. And if this is so, is it not reasonable that a flood of light will be poured upon what seems to be obscure portions of revelation. Now then there is yet ample time for all the nations of the earth to embrace Christianity, and the Jews to follow close in their wake, so that during the Millennium righteousness will cover the earth as the waters do the great deep.

But as to the final dissolution of this world no man knoweth, or angel, but God only.

Another false doctrine of the Adventist is, the human soul is not immortal. Consequently future punishments are not everlasting in its true meaning, but only for a fixed period of time. If the punishment of the lost will not endure throughout the future ages of eternity, neither will the reward of

the righteous. In Matthew, 18:8, 19:29, the same words are used in both cases and in relation to both characters, and where our Lord uses the words "everlasting punishment for the wicked" and "life eternal for the just," it is an equaly correct definition. For the life enjoyed by the redeemed in Heaven, being in Christ never had a beginning, and is strictly eternal, whereas the lake of fire was prepared for the devil and his angels. Therefore is not eternal, as it regards the past, but coeval with eternity in reference to the future.

Again, everlasting punishment in the lake of fire was not originally intended for men and women, but for fallen spirits. God damned no man, but man does this terrible work for himself. Revelation, 14:11. "The smoke of their torments ascendeth up forever and ever." Again in the 15th chapter and 7th verse, "God, who liveth forever and ever," so that the duration of hell torments equal in duration the life of God, and if the punishment is only for age or ages, neither is God's life, and the infidel is correct, for God has long ceased to have an existence. But, glory be to God, this is not so, and the Adventists are bound to be radically and fatally wrong.

As to the trinity in the Godhead in the work of atonement, which the Adventists deny, if they are correct, Gabriel, the angel, made a mistake, for he says: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," etc., etc., and Christ, when He commissioned His disciples to baptize all nations in the name of

the Father, of the Son, and of the Holy Ghost, also made a mistake. The truth is that while the human nature of Christ expired on the cross, the divine nature experienced the bitter pains of eternal death in such a manner as none but God could experience. The sacrifice was both human and divine.

Texts which prove the punishment of the impenitent sinner after this life have no end. Mark, 3:29, "is in danger of eternal damnation." Again, Jude, in the 7th verse, "suffering the vengeance of eternal fire." Now it is quite impossible to use stronger language to express the infinite duration of hell torments, as the word "eternal" is never put for age, or ages. Nevertheless, it is quite clear that in these cases the word eternal must be taken with this limitation, namely, that it refers to the future only, and not to the past, and is therefore equivalent to Matthew, 18:8, "be cast into everlasting fire." Also in Matthew 25:46, "These shall go away into everlasting punishment." Now, it is quite obvious that the damnation has a beginning, and so has the fire, for it was prepared for the Devil and his angels, but the word everlasting in the last text refers to the punishment of individuals themselves.

## EXPERIMENTAL RELIGION.

Matthew,7:21-23: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven," etc., etc.

It is quite obvious to every candid reader of the New Testament that the phrase, kingdom of Heaven embraces the kingdoms of Grace and Glory, but has no reference whatever to the Visible Church or churches, which consists of all grades of professors of faith in Christ as the promised Messiah, for Christ well knew that countless millions of the class He describes as saying Lord, Lord, would get into these societies. It is certain from the whole tenor of scripture that has any bearing upon the point in question, which is true Christianity, or experimental religion, that this is not a theory, pure and simple, but an invincible, self-evident fact, the evidences of which can be seen by man, the fact itself being concealed from mortal ken, is seen only by God. "The wind bloweth where it listeth. Thou hearest the sound thereof, but canst not tell whence it cometh, etc., etc., so is every one that is born of the Spirit." Also, "By their fruits ye shall know them," etc., etc. And as these evidences are so nearly allied to a confession of faith in Jesus Christ, as the Son of God, succeeded by baptism, and a reformed outward life in conformity with the ceremonial rules and ordinances of the Visible Church, that a bare compliance with these rules, without

any work of God's spirit in the soul, the latter is frequently mistaken for the real work of grace in the individual, which constitutes him a veritable new creature in Christ, with whom all things are become new. The old Adam in his soul is dead, and Christ has resumed his rightful place in his affections, which had been usurped by Satan while he was under the condemnation of a broken law. But as I have already observed, God, who alone is perfectly acquainted with the secrets of man's inner or higher nature, is also acquainted with the secret workings of His own Spirit in man's higher nature which produces this internal reformation of man's inner life, as well as his outer or moral life by which he is known to his fellow man. And I intend to prove that there is such a thing as experimental religion, and that there can be no true piety without an experience.

Question: What is religion? Answer: It is the "love of God, or God's love shed abroad in the heart by the Holy Ghost given unto us."

It is therefore only after this great work of the Holy Ghost that we can obey the command, which is the greatest of all commands, by an act of reciprocity, for we cannot love God before we taste His love in our own souls, and so love becomes the fulfillment of the law. In and through the new birth alone can we love the Lord, our God, with all our heart and soul and mind and strength. Neither can we obey any other law in the moral code or in the church of Christ correctly without first obeying this law, for obedience will not pro-

ceed from love and therefore cannot be acceptable to God. Yet it is an indisputable fact that the conditions of membership in some branches of the Christian church can, and have in innumerable instances, been complied with, and yet this all important command has not been obeyed, because it is impossible to obey it without an experimental demonstration of the fact.

Can we love any person and not know it in the secret depths of our own hearts, even if we carefully avoid any external show of our secret affections? Answer: Such a thing is an absolute impossibility. These arguments prove, first, that (not all) that has the outward appearance of religion proceeds from true Christian piety. Second, they prove that it is impossible to exercise saving faith in Jesus Christ without producing true Christian piety. Third, they prove it is impossible to have true Christian piety and not know it by a happy experience. And this proof is the test of our faith, for if our faith does not result in these issues it is not saving, but spurious, for the experience is the actual fruit of the faith that saves the soul by the grace of God, and a faith without this, such as a person may have while under the influences of the carnal mind, is spurious, not saving, but as dead as the faith that is unproductive of a moral life.

The witness of God's Spirit is the evidence to the believer's own mind of the blessed change wrought in his soul by these graces of the Spirit, while a holy life of conformity with the teachings of our Lord and His apostles is the evidence to

the world of the genuineness of His profession as a Christian. Neither one of these results can be discarded without ruining the other and rendering our faith futile and our life a failure. Think on these things, ye careless Christian professors, and all ye that imagine that to be in union with some branch of the Visible church and live a good moral life will save you from condemnation when you come to stand before God in judgment. Let me entreat you to think of it before it is forever too late. "Quench not the Spirit whereby ye are sealed to the day of redemption." Yes, it is the work of the Spirit to set His seal on your souls, and to apply the precious blood of Christ, to dethrone Satan and cleanse you from all sin, stamping the image of Christ upon the inner man..

I know all true Christians indorse my view of this subject, and I know if you search the scriptures you will find they sustain my argument.

Acts, 3d chapter and 19th verse. These words were addressed to the Jews, soon after they had crucified Jesus Christ, by Peter: "Repent first, and then be, converted when the times of refreshing shall come from the presence of the Lord." That is, when Jesus pours out of His spirit upon you according to His promise. Yield to the drawing of that spirit and submit to be converted to a new faith. Again, in the conversion of Saul we find that the work of conviction took place first and the real change of heart and life expressed in the word conversion took place before baptism, by which he was received into the

church. But I will not exhaust your patience by quoting the innumerable passages of scripture that sustain my arguments. But our text goes on to say: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils," etc., etc.

Now, this proves just what thousands experience, namely, that it is quite possible to preach the gospel to others, and yet to be completely ignorant of its saving effect upon our own hearts. I will now give you an illustration of this truth in the shape of a modern historical fact that has a direct bearing upon this, our closing assertion.

This is an extract from a true history of an event that actually took place a few years ago in England.

A congregation were dispersing from the door of the village church. Some passed quietly homeward. Others waited for a minute's chat with friends and neighbors under the shade of the old trees, when a voice called to a gentleman near by, "Come and lunch at the castle, Mr. Vivyan. You say cannot. Then join our party to the cathedral this afternoon." (Here I omit to record some unnecessary superfluities and pass on to observe Mr. Vivyan declined all further invitations and was soon on his way home) into the deep shades of his own parks and down the broad wastes of heather to where the sea dashes. Charles Vivyan wandered on hour after hour, as though some haunting spirit suffered him not to rest. And what are the words that ring through his brain and pursue him from

scene to scene? They are the words of the text, which had that day formed the preacher's message: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

How strange that words so well known should suddenly have power to raise a tempest in his soul! But though the words were familiar, the meaning was new. If this announcement is for all, then it is for me, was the thought that haunted him. Never before had these words penetrated so deep into his mind, and yet it was a very quiet discourse that Vivyan had heard. There had been no bursts of eloquence to captivate the imagination; no impassioned appeals to arouse the feelings. It was a scholar-like composition, its theology clear and scriptural, its arguments strong and convincing. It was no sudden enthusiasm or excitement that Vivyan's mind had caught. The words of the text had fastened on his attention, and as he listened to the clear, calm reasoning that fallowed he became more and more deeply convinced of their truth, and while wrapped in thought he said: "How clearly, how convincingly Mr. Langsdale (the preacher) proved the necessity of regeneration! And if it be essential for all, it must be essential for me. There is no use deceiving myself. I had best look the truth in the face at once, for most certainly I have never known any such wonderful transformation.

"They talk of baptism and education, but common sense, as well as an experimental acquaintance with these two desideratums teach us that they cannot effect this transformation. I suppose the

thing may differ as to the sensible effect in different cases. Mr. Langsdale said in some cases it is slowly progressive, in other cases more sudden. But one thing strikes me, that whenever or however the change takes place it is a real change, a change that introduces a man into a new state of things, and gives him a Spiritual sensibility, which I am quite certain I do not have. Every Sunday I attend church, go through the forms of worship, listen to the sermon, join in singing praise to God, indulge in a little friendly chat with the worshippers, and return home the same unchanged man, only that I am a little deeper in the mire of my sins than before. We call upon God as our Father, and yet have no feeling toward him but that of awe, and except in church are utterly forgetful of His existence. At least, I am. Now, if all that God's word teaches is true, this apathy on the subject of religion indicates some radical defect in one's own state. How amazing that the sublime subject of the atonement, so nearly connected with my eternal destiny, should so little occupy my attention. My mind is quite dead to these things in comparison with the lively interest which the things of this world excite upon it, short-lived as they are. But after all, I wonder who ever experienced this most wonderful transition. That's what I should like to know. If I could only see a person who would candidly and truthfully acknowledge to me that they had actually felt the renewing grace of God, and had really passed into a state very different from that of fallen nature, and were now in a state

of grace and union with the Son of God, why, then I should believe it. Of course, being in the Bible, it must be true. Still, a thing seems so shadowy when you learn it only from a book. I should like to see it carried out. I should like to see a practical example in real life, and as far as my observation goes, I suspect it will not be easy to find one. Subsequently the Rev. Edward Langsdale was in his study, closely engaged in the preparation of an elaborate essay on "Faith," when his servant entered with a note. It was from Vivyan inviting him to dine with him in the evening of the same day, and the minister rather reluctantly accepted the invitation, saying to himself, "What an evening I shall have! There will be nothing congenial to refresh my weary brain. Vivyan is a noble fellow, but I fear his mind is run to waste. I have not a chance of anything better than the superficial chat of the dinner table. But what's all this," said Mr. Langsdale, on turning over the second page of Vivyan's note. "I have to apologize for offering you only my own company, but I am anxious for an opportunity of talking to you alone on a subject which greatly disturbs my mind." "Indeed, who would have thought of Vivyan's mind being disturbed about anything except his horses and dogs, and in this case I should be a miserable advisor, but what can it be? Well," he said at last, "if it is a knotty point in theology that puzzles his brain, he has applied to the right quarter at all events."

A few hours after and they were both seated at the dinner table, the pale young clergyman con-

versing on ordinary topics with scholarly grace, and the host cheerfully doing the honors of the hospitable board. At last the dessert and wine were on the table, the servants withdrew and they were alone. "Now for it," thought Mr. Langsdale, every moment expecting that Vivyan with his usual frankness would enter upon the important subject. But not a word was spoken, and feeling the awkwardness of the prolonged silence, Mr. Langsdale at last said: "You mentioned in your note that there was something you wished to talk over with me." "I am glad you asked me about it," said Vivyan, cordially. "I should never have been able to introduce it myself, anxious as I feel. Yes, Mr. Lansgdale, the subject of your sermon last Sunday morning has occupied my mind ever since, and I am exceedingly anxious to discuss it further with you, if you will permit me." To which Mr. Langsdale replied: "Was there any point not clear to you, or in which you differ from my view?" "What I want to know is this," said Vivyan, with abrupt vehemence, "is it a real and practical thing?" "To what do you allude?" "To regeneration, or the new birth, spoken of in your text, and which you so clearly demonstrated to be all essential to salvation. I want to know whether this is a mere theory, a theological dream, or is it, as I said before, a real and actual change?" "Can you doubt it?" said Mr. Langsdale. "There are, indeed, those who speak of this change as a figure or bold orentalism, but the passage itself refutes this theory. The word in the original has the force of 'born from above,'

as well as born again, which implies that the soul now enters a higher state of existence in union with Christ through the Eternal Spirit, and recovers its long lost sonship in the household of God. It is quite clear that no mere outward reformation or baptism ever endowed man with new powers of spiritual discernment, or, in the words of the scripture, enabled him to see the kingdom of God. Again, the figure is repeatedly changed, but never weakened. It always expresses a complete transition from one state of existence to another. For instance, it is called a passing from death unto life in John, 5:24, from darkness to light in Acts, 26:18, a translation from the kingdom of Satan to that of Christ in Cols., 1:13. And the figure of the resurrceion is often used to illustrate the greatness of the change and its life-giving power to the soul. See Romans, 6:4, Eph., 2:1, Col., 3:1. I cannot imagine how in the face of such a mass of scriptural evidence anyone can attempt to support an opposite theory." "And how does it take place?" Vivyan asked, with intense interest.

Mr. Langsdale shrunk from such close dealing as this. Instantly his sensitive spirit felt keenly that it was experimental religion that was needed here, for theological skill was powerless to meet the cravings of an anxious soul.

"There is some diversity of opinion among the schoolmen," he began, but Vivyan hastily interrupted him. "Never mind the schoolmen. Books and theories are all a humbug when a man is anxious for his soul's salvation." Then, meeting

a look of embarrassment, he added, "Excuse me, Mr. Langsdale. My soul is stirred to its deepest depths. Eternity is at stake and I am groping in darkness. Tell me, I implore you, who has really experienced this wonderful spiritual change? Is it a thing that actually takes place? In a word, have you——?" The table shook with the agitation of his strong frame, and his quivering lips refused to finish the sentence. But it needed not. He was answered in the ashy paleness that overspread his listener's face, and in a few moments with a look of anguish he turned away and buried it in his hands. Inexpressibly shocked and deeply reproaching himself for his inconsiderate abruptness, Vivyan rose from the table and stood leaning against the open window, lost in thought.

When he felt a hand laid upon his arm and heard a voice whisper: "My brother, let us pray," Vivyan turned quickly. His pastor stood before him with such a touching expression in his countenance that, strong man as he was, he felt the tears rush to his eyes, for he saw in a moment that they had both to seek the grace that both equally needed, and both had to implore the gift of the Holy Spirit, who alone can change the unregenrated heart of man, and who is promised to all who seek him in sincerity. With this the narrative tells us they retired to the library for secret prayer.

And now, He that seeth in secret in due time rewards them openly.

Sabbath after Sabbath passes, and to the surprise of Rev. Langsdale's congregation, his pulpit

was occupied by strangers. At length the day came when the pastor occupied his accustomed place. But, oh, how changed was his preaching. Not less learned, studied or finished than it was before, but now his words glowed with a holy unction and were full of power to convince and convert his hearers. The altar had been heaped with fuel and it needed but the divine touch to kindle it into a glorious revival of experimental religion.

Now with what a realizing sense of the divine presence, with what intense feeling, and deep fervor did he speak of Him whom his soul loved. How earnestly did he invite his hearers to come unto him, who is the way, the truth and the life. His congregation marveled, and felt the deep reality of the change. They took knowledge of him, that he had been with Jesus, and when at the close he acknowledged to them with deep humility the change which his own soul had known, he earnestly invited them to come to the precious Saviour he had found. Then were his hearers moved to the very soul. Strong men bowed their heads and wept. And Vivyan, with a thankful heart, gave himself, soul and body, to his Redeemer's service.

Such are the facts, recorded in this interesting history, but they have no connection with the Methodist societies, for they actually occurred in the highly aristocratic societies, in connection with the Church of England.

Strive to enter in, at the straight gate, for many will seek and not be able. Do not be satisfied with believing what you hear about Jesus, but

accept Him as the one punished for you, and in your stead. To believe Jesus Christ the Son of God died, is nothing; but to trust in His death, for you, is eternal life.

## EXPLANATORY.

P. S.—If any person who may read this manuscript should conclude from the arguments advanced that they undermine the theological foundation of Infantile Baptism, I desire to remind that person that infants, not being under the law are not subject or amenable to it. Therefore the law demanding repentance and faith as the indispensable presequisites for Christian Baptism is, in the case of infants, null and void; for, having never committed actual sin, they have nothing to repent of, and never having heard of Jesus Christ understandingly, they cannot believe in Him. For as in Adam all die, so also in Christ shall all be made alive, is Scripture which proves Infantile Justification, and this text, supplemented by our Lord in these words: Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. While these scriptures sustain the doctrines of Infantile Justification and Baptism, on the one hand, they prove on the other hand the necessity of repentance and faith previous to baptism in the case of adults. Paul says: There is none righteous, no, not one (under the law). And if our Lord Jesus Christ takes a little child and presents him to His church, throughout all time as the standard of innocent perfection unto which all should arrive before they en-

ter the Kingdom of God, or the Visible Church, how dare we deny a place within the pale of that church to the infant itself, when Jesus declares that of such is the Kingdom of Heaven.

## THE ESSENCE OF TRUE CHRISTIANITY.

The very essence of true religion consists in the love of God shed abroad in the heart by the Ghost given unto us, and this is illustrated by the figurative language of the Holy Spirit to the church at Bergamos, about the year of our Lord 96, in the 17th verse of the 2nd chapter of Revelations.

What St. James says in the 27th verse of the 1st chapter of his Epistle is true, but he speaks here only of the outward effect of pure religion on the life. (See the 16th verse of this chapter.) The language of our text is as follows:

To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

(Explanatory—A holy life, proceeding from a blessed experience of God's love shed abroad in the heart, or soul, are both necessary to constitute saving faith, and Christian security neither can be discarded without ruining the other.)

He that has ears to hear, let him hear what the Spirit says unto the churches, for these are not the words of any creature, but of our glorious Creator and Redeemer, which He spake by His Spirit unto His servant John, and through him unto his ancient Asiatic churches, and also to all those who compose His church in all other ages. Therefore, let them sink down in your hearts, and drown all worldly

thoughts until by the grace of God you are changed into a new creature in Christ Jesus; then, and not till then, will you understand their true meaning. When you have tasted the hidden manna of God's love in your soul, you will know by your own happy experience what heart felt religion is, and realize the fact of God's love to you personally, in giving His Son to die for you, upon the cross. Your sentiments, I presume, will agree with those expressed in the following lines:

When I behold my dying Lord,
Stretched on a Roman cross for me,
The sight doth all my thoughts absorb,
And drowned my spirit, Lord, in Thee.

In Thee alone is hid my life,
My Lord, my Saviour and my God;
From the vain scenes of worldly strife
For wealth, for honor, or for blood;
These things for me no charms possess,
I love my dearest Saviour best.

And by His help I will abide,
Safe sheltered in His bleeding side,
Till angels beckon me away
To see His face in endless day.

But remember, my friends, these great blessings spoken of, under the figures of the hidden manna, and white stone, are promised only to those who overcome. Our Saviour says strive to enter

in at the strait gate. Many will seek to do it, and not be able. Repentance that does not lead to reformation and victory will not enable us to overcome the evil one (the enemy of God and man), and entitle us to the promised blessing. For true repentance is the strait gate through which we must all pass to get into the narrow way that leads to life eternal.

(Explanatory—The word strait, in the passage quoted, means narrow, or contracted, and is the same word that is applied to a narrow part of the sea, as the strait of Dover, etc., or Gibraltar, etc.)

The enemy that opposes us is the Devil, and when we consider his power, skill, cunning and indefatigability we shall see the vanity and hopelessness of any attempt on our part to engage him in a contest unsupported by Divine help. His means of access to us, and methods of approaching us to make his insidious attacks are almost innumerable; sometimes he injects his poison of unbelief in revealed religion, and the existence of God, and makes infidels of men; he then presents himself in the assumed but false garb of a philosophical reasoner. Again, he approaches mankind through the thousands of avenues furnished by the World and the Flesh for his use. Now what are we to do in a case of this kind. Answer, Do as Jacob did, when he was upon the point of meeting his angry brother Esau. (See from the 24th to the 28th verses, inclusive, of the 32nd chapter of Genesis.) He got by himself; sent even his family away, in order to spend the night in uninterrupted communion with

God, pleading with Him for protection from the wrath of his angry brother. It was sometime in the darkness before morning the angel of the covenant, or the Messiah, presented himself to Jacob, in the form of man, and engaged him in a wrestle till almost daylight. Jacob saw that his case was hopeless, and gave up wrestling with the angel, but he clung to him with the utmost tenacity, and when the angel said, Let me go, for the day breaketh, Jacob replied: I will not let thee go, except thou bless me. And the angel gave him a new name, and in it the new and inestimable blessing of a new creature, or nature, for Jacob was expelled, and Israel introduced into the same physical body, and he existed no longer as a deceiver and supplanter, but as a Prince that has power with God, and obtains His blessing.

Jacob had reason to shout Glory!

This is what we must all do if we obtain the forgiveness of our sins, and secure eternal life. Lay a firm hold on God, by a humble trust in His promise to sin-sick sinners, which promise centers in and is founded upon Christ vicarious death and resurrection. And nothing short of a vital union with Him, even such a union as is implied by the possession of the hidden manna, the white stone and the new name, can secure us from the justice of God and its necessary consequence hereafter. Therefore, if you are really anxious to obtain this great blessing, plead with God for it; tell Him you will never let Him go, except He bless you, and stick to your text. If you die before you get it, let

it be at the foot of the cross of Christ crying for mercy. You will never die there, for God will honor you by giving you faith to trust your case in your Redeemer's hands; and then, by verifying his promise in your experience. And this is what is meant by the hidden manna.

The manna the Israelites ate in the wilderness was a type of Christ. (Christ says He is the bread of Life.) And Christ formed in the heart the hope of glory is the hidden manna that God proffers to give; it is the secret of the Lord, enjoyed only by them who trust Him and hope in His mercy.

Cowper said: Judge not the Lord by feeble sense, but trust Him for His grace. Our Lord says: When ye pray for a blessing believe that ye receive it, and ye shall have it. This is indeed plain language. How wicked to doubt it!

Paul said: Whatsoever is not of faith is sin. And if this applies to meats and drinks, it applies with much greater force to God's promises in Christ. For if God so loved the world as to give His only Begotten Son to die for us, how shall He not with Him also freely give us all things (that he has promised in His Son), to-wit: Pardon, or justification; purification or sanctification in this life, and glory in life eternal hereafter.

And the white stone means the inward, or spiritual evidence of the partial and preparatory execution of all God's promises to us in the present life; or, in other words, in the kingdom of grace.

It was the custom in that country and age when persons formed an important contract, to be

fully consummated at some future period, for the contracting parties to secure a white stone, break it in two pieces that would fit each other exactly, and each one of the two in the contract held in his possession his part of the stone until the bargain was fully consummated. This is a most beautiful figure of the bargain between God and the regenerated child of God, at the time of his new birth into Christ. Therefore the Holy Ghost uses it to illustrate that work of grace.

But in this stone was a new name written, which name was a secret between the giver and the receiver. This new name cannot be the name given at the ordinance of baptism, either by sponsers or the officiating minister of the Visible Church, because it is far beyond the power of any mortal to give a name that contains a secret blessing, known only to himself and the receiver. I confess that the given name (not the family name), has been called the Christian name by all denominations except those who deny a place within the pale of the Visible Church to infants. But this peculiar name of which our text speaks, is the secret antitype of the typical name Israel, which signifies one who prevails with God, and obtains His blessing. The secret part of this new name is the direct witness of God's Spirit, or the Holy Ghost, with our spirit, that we are born into Christ's spiritual church, or kingdom. What an inestimable blessing this new name is. But it is sad to think how many are called by the Visible Church that enter it and yet are not chosen by Christ to receive this name, be-

cause they are not born again of the Spirit or Holy Ghost.

Christ said that out of ten who carried the Lamp of Profession only five were permitted to partake of the marriage feast, in the Kingdom of Glory, because they were unprepared to meet the bridegroom. (Terrible, but true as the Gospel.) It is the light, not the lamp, that saves the soul. Think of this, ye careless professors! What will you do when the Bridegroom comes if your light should be gone out, for the want of the oil of divine grace in your souls? It will be no use to knock when the door is shut against you.

But one reason why this new name is secret is because the blessing contained in it is foolishness to all who do not either enjoy it, or believe it is obtainable. But to those who believe in God's promise to give it, it is the hidden pearl of great price. But whatever each person's secret name may be, we are certain it will be an accurate delineation of his exact standing in the estimation of our Lord and Saviour Jesus Christ, and it will be the name inscribed in the Lamb's book of life.

But remember, as the stars of the firmament differ in glory, so will the sainted spirits of the redeemed differ at the resurrection of the just.

I think it is Pope said: Order is heaven's first law, and this confessed, some are and must be greater than the rest.

> But who infers from hence
> That such are happier,
> Shocks all common sense.

Indeed, all will be perfectly happy; but in proportion to their capacity to receive spiritual joy; for as the vessel of the soul is prepared by grace to receive either large or small quantities of divine happiness, so will it be filled to the brim in the Kingdom of Glory. The nearer we live to Christ in the present life, the closer will He place our seat to Himself in the life to come. The more our life resembles His life on earth, the more we shall enjoy Him in heaven.

The true disciple of Jesus Christ watches over his part of the white stone incessantly, lest Satan should succeed in robbing him of his priceless treasure in some of his insidious attacks through the World or the Flesh. He is found daily embracing every opportunity for secret communion with his Divine Master, and at this throne of grace he is constantly adding to his stock of this indispensable heavenly manna upon which his soul thrives and grows luxuriously until it bursts the walls of its clay tabernacle and finds a place of sweet rest in the regions of glory.

For right well he knows his Divine Lord and Master safely holds His part of the White Stone, and that it will fit exactly with his own part of the very same stone.

Thus will the contract between God and man, begun in the Kingdom of Grace, be finally consummated in the Kingdom of Glory.

Pure saving faith, hath one sure mark;
It saves the soul from sin,
And then the mind that was so dark,
Gets Heavenly light within.

Never make any pretentions to religion except you experience it, for any religion that does not proceed from the grace of justification through faith in the blood of Christ is only a profession of religion without an experience, and such a religion will not justify a soul in the sight of God. If you enjoy the grace of justification which is a work wrought for you, make no pretentions to purification or sanctification (which means the same thing) until you experience the evidence of God's spirit bearing witness to your conscience that your outward life agrees with your profession of faith in the sanctifying influences of the precious blood of Christ to the cleansing of your soul from inbred sin, so that your words and actions correspond thereunto, being the pure streams that issue from a pure fountain of love springing up in the soul to God, which is the work of God's spirit wrought in you.

Remember, that the profession of the religion of Christ, or Christianity, in either of these cases without experiencing what we profess, is hypocrisy, which may serve as a cloak to deceive man, but is too thin to deceive God. And do not forget the admonition of the Son of God, which is: Be ye therefore perfect, even as your Father which is in heaven is perfect. No man can place the standard of Christianity higher than this. You acknowledge this is

Gospel, but say, I feel it to be too glorious for me. Then let us aspire toward it, and if possible attain unto mediocrity in the grand system of Christianity. Remember, the mariner when he wishes to take his exact bearings from that complex system known to us as the North Star, does not scrutinize this Celestial phenomena hoping to understand its deep mysteries, but to ascertain his whereabouts on the sea, for well he knows the storms of the ocean make no difference to it. So our blessed Lord sets his motto so high that nothing earthly can affect it and tells His redeemed children to be perfect, etc.

Moreover, remember the admonition given to us by Paul: Let your moderation be known unto all men. If this is good advice in respect to meats and drinks, it is good advice in all matters relating to religion also. Be swift to hear, slow to speak, slow to wratch, etc., etc. Be sure to give way to no extravagances in your religious associations and professions, for these things throw the doors wide open to let in all kinds of unclean spirits into your churches, which work incalculable mischief in our Lord's vineyard. Seek to have your tempers, affections and appetites so modified by divine grace as always to be completely under your control. It is good to be zealously affected in a good cause, but be careful to avoid extreme heat in your zeal on the one hand or icy coldness (in your apathy or unconcern) on the other hand, in public worship. I do not know which extreme is the worst, but I do know that moderation, even here, is good.

We trust the reader will have patience for a short time longer to investigate, and weigh, the importance of our closing observations, which are as follows:

First, that our Saviour taught us, in the 48th verse of the 5th chapter of Matthew that Christian perfection is possible in this life, and that it is our privilege and duty to seek for it and strive to experience it; and this being the case, which we cannot deny, proves that the doctrine of Christian perfection is divine in its origin and is so intimately connected with the divinity of Christ that it is impossible to separate them, for if Christian perfection in this life is impossible, Christ must have made a mistake, and if so, He could be nothing higher than a good man, and then there would be no Deity, in direct connection with the great work of the Atonement. But the fact that God was in Christ reconciling the world unto Himself, forever prohibits the impossibility of Christian perfection in this life.

But to have a clear conception of this sublime truth, let us remember that St. John tells us God is Love, and Love is one of His communicable attributes, and so is holiness; for God said: Be ye holy, for I am holy; and without holiness shall no man see the Lord. Now these two are twin graces of the Holy Spirit; they are indivisible graces. You will find by reading verses 44, 45, 46 and 47 next before the text quoted in the 5th chapter of Matthew, that our Lord was addressing His hearers in this part of His Sermon on the Mount on the subject of Love,

and that He was by no means urging them to aspire for the incommunicable attributes of Deity; neither did he teach them to look for, or expect, angelic perfection, but simply Christian perfection of Love and Holiness.

By this time you will, perhaps, feel inclined to say to me, Do you experience in your own soul the internal evidences of peace and joy arising from the possession of these two graces of Justification and Sanctification?

To which question I reply: "By Grace I am what I am. I speak the truth in love when I say I am striving to grow up into Him in all things, which is the head, even Christ. (Ephesians, 4:15.) As to Justification through the precious blood of Christ, shed for my soul's salvation, I believe in it with all my heart, and I neither have nor want any other foundation for my hope; and I can, and do, enjoy the Love of God shed abroad in my heart, by the Holy Ghost given unto me. I need, and receive, from my Divine Master, my regular meals of spiritual food for my soul, exactly as I do my regular meals for the sustenance of my natural body, and I can say I never go to the throne of grace and come away without a blessing; consequently, I can say that my life (which is in a great measure hid with Christ, in God) is full of mercies, which have the effect of generating in my soul a constant outflow of Love to my Father in Heaven, and this is the result of my dear Saviour's love to me. Notwithstanding these facts, I can only answer the question relating to Christian Per-

fection in the language of Paul (which see) in the 12th, 13th and 14th verses of the 3rd chapter of Philippians.

Whenever we receive the second blessing it comes, like the first, as a free gift of God, but through faith on our part, and not through our works, or life. But the heavenly influences which bring it (like the wind which bloweth where it listeth), may come either in gentle breezes into the soul, or in a sudden gust. In the former case the change is gradual, and almost imperceptible; in the letter case suddenly, and consequently more clearly defined; in each case in accordance with the recipient's condition, and the will of God.

An argument to prove that God cannot possibly save a sinner in any way except by grace, through that sinner's faith in the atonement made by His only begotten Son, our Lord Jesus Christ, which faith is of the operation of God. (Cols., 2:12.) And is the result of being begotten again and born anew not of fleshly seed, but of incorruptible seed by the word of God. 1st of Peter, 1:3, 23 not inclusive).

"Every kingdom divided against itself is brought to desolation." (The middle clause of the 17th verse of the 11th chapter of St. Luke.) It appears clear to my mind from the following arguments, based as they are upon the solid foundation of God's word, that if God recognizes any of the works of man, either within or outside the bounds of the church, as having any efficacy in connection with the great work of atonement, He is inconsis-

ent with and divided against Himself, and He destroys the harmony of His own inherent attributes; His kingdom is divided and is brought to desolation. I admit this is a subject too deep for man to fathom, but if man cannot comprehend it in all its infinitude, yet he may contemplate it and benefit himself by so doing.

The following facts prove it to be an absolute impossibility for God to save any sinner from sin and death into righteousness and life in any way except through faith in Christ, and Christ Himself says: "I am the way, the Truth and the Life. No man cometh unto the Father but by me." God cannot save a sinner except in His own way, which is the one and only way possible for Him to do it. A man can work out his own salvation; that is, he can secure it with fear and trembling, but his works add nothing to the price of his redemption. That price is the incarnation of the Son of God. His pure and holy life on earth, His blood, His suffering and ignominious death, all crowned with the glorious victory of the Mighty Conqueror's resurrection, who Himself volunteered to become our substitute and Saviour on the condition that we accept Him on His own terms. Consequently any sinner that dies without a saving faith in Christ goes with his guilt-stained soul into the presence of God. Death having put an end to his probationary state, all further hope is banished from his mind forever. The facts before indirectly referred to are these: There is one God and only one, not three, but He is a triune being, inhabiting eternity,

filling past, present and future with Himself, He being the God of infinite holiness, purity, truth, inflexible justice, as well as infinite love, power and wisdom, and only one mediator between God and man, the man, Christ Jesus. Because in Him alone infinite justice and love can unite with truth and holiness to save the sinner that forsakes his sins, and by an act of implicit trust in his crucified redeemer shifts the load of his sin from himself to his Saviour, who bore the same for him upon the cross.

And "He (God) saw that there was no man and wondered that there was no intercessor. Therefore His arms brought salvation unto him, and His righteousness it sustained Him." Now God cannot possibly be inconsistent with himself, therefore he cannot save any sinner except through his faith in the atoning blood of Jesus Christ.

The price of redemption is so high that no created being or beings can furnish it either in whole or in part, for "without the shedding of blood there is no remission of sin." "Sin is the transgression of the law." And that law is perfectly wise, just and holy, and infinite justice demands an infinitely holy substitute of priceless value to suffer death for the sinner, and no finite creature can furnish it. There is, therefore, no animate or inanimate creature that can form any part of the sinner's substitute as a sacrifice for his sin, or be in any way conditional thereunto, except that creature be enshrined with Deity itself. Hence the need of the incarnation of the Son of God to effect

our redemption. There is but one Jesus Christ or day's man who can lay hold on God with the right hand of his divinity and on the sinner with the left hand of his humanity, and with an effort exerted in his dying agony upon the cross that darkened the son and rent the veil of the temple in twain can bring God and man together, reconciling man to God and God to man by the shedding of His own blood for man's sin. Man's works cannot have any share in the matter of the atonement.

The sinner's faith in Christ is the only prerequisite appointed by God to enable him to obtain the full benefit of that atonement, and faith alone forms the link which unites the redeemed with the Redeemer. Faith in Christ is not only the one and only way that God can forgive actual sin, but it is also the very best and easiest way for a sinner to obtain forgiveness possible to that sinner. If a sinner were required to enter the church by baptism as a condition of salvation through the atoning blood of Jesus Christ, hundreds of millions would be forever unavoidably prevented from receiving any benefit from this priceless work. Because it was never possible for them to receive the prerequisite of Christian baptism in a case of this kind, a person's salvation would depend about as much on water and a qualified baptizer as upon Jesus Christ. Thank God, this is not so.

Faith in Jesus Christ for personal salvation is both the only way God can save a sinner and the easiest way for a sinner to be saved. Take God at His word and trust Him for His grace.

It appears from St. Matthew and St. Mark that the last words spoken on earth by our Saviour before His ascension were addressed to His eleven apostles. These are the words: "And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." So that we see that even his being baptized into the Visible Church cannot save him without faith in the true gospel, because without the faith that is of the operation of God he is cut off from the atonement made by Christ, who is the only mediator between God and man, and God can only save us in virtue of our union with that atonement.

## BAPTISM.

### On the All-Important Event of Which Baptism Is a Figure.

If the word Tabal has but one meaning in the original Hebrew, viz., purifications from sin, and that word was translated into the Greek word Baptisdo, rendered in English Baptism, it follows that Christian baptism, if it retains the meaning of its original root, is entirely a figurative ordinance, and the original of this figure is purification from sin. Now, the figure or picture of a transaction must necessarily be entirely distinct from the transaction itself. In this case the transaction is not effected by the water or the minister that baptizes, but by the application of the efficacy of the blood of Christ through the agency of the Holy Ghost, and the figure of Christian Baptism has been appointed by Christ to perpetuate the memory of this all-important transaction between God, the Holy Ghost, and the new-born child of God.

But the great question with regard to baptism is not. Is it a figurative ordinance, for this question is about settled in the affirmative, except by parties who continue to preach Baptismal Regeneration. But the question now is, Of what is it a figure? I will first endeavor to answer this question negatively and secondly positively.

First. It cannot possibly be a type or figure of the atonement, because there are none of the em-

blems necessary to constitute a figure of that great work present in baptism. The bread, the wine, the sacrifice and the blood are all absent. This being the case, baptism cannot be a figure of the sacrificial blood and death of Christ. The most that can be said is, immersion may be considered a figure of the burial and resurrection of Christ. But this thought conflicts with a law which is supposed to regulate all translators. And a figure of the burial and resurrection is not a figure of the blood and death of Christ, which is the real atonement.

Second. I will endeavor to furnish a positive argument to prove that baptism is a figure, not of the atonement itself, but of the application of the atonement to the soul of man by the agency of the Holy Ghost.

To be an accurate translation, a translated word must correspond in its meaning with its original root. But Baptisdo is not the original root of our word Baptism, because it is a translation of the Hebrew word Tabal, which is the acknowledged original root of both Baptisdo and Baptism. Now, Baptize is a verb, expressing the performing of an operation, and the operation prefigured by baptism is accomplished by the Holy Ghost.

Now, therefore, Christian baptism can prefigure but one thing, and that is the operation of applying the atonement to the human soul by the Holy Ghost. We learn from Romans, 6:3-4, also Col. 2:11-12, that the work prefigured by both circumcision and baptism was purification from sin, and that it is effected by the faith which is of the

operation of God. Also that there are divers operations, but the same Spirit that worketh all in all, that is, all the gifts and graces of God are communicated unto us by the same Spirit, who worketh all good in us, and without His influences we can do nothing that will be acceptable to God. How necessary, then is it for us to pray for the outpouring of the Spirit of God.

Christian Baptism is a figure not of the atonement, but of the Baptism of the Holy Ghost.

The atonement is the indispensable saving grace.

Holy Ghost Baptism is the application of that grace to the human soul in the new birth.

The being that begets into man's soul the first and second birth of the life, light, nature and image of God is God, therefore His work is perfect. Nothing can be taken from it or added to it without ruining it.

The Being that performs the figurative operation of baptizing with or in water the body of man, by which he opens the door of the church to receive that man, is man. Therefore his work may be in vain. Do not get the work of God mixed up in your minds with the work of man, for they are separate and distinct from each other in their nature and effects. The first is a saving grace, but the second is not, for if it was there would be no hypocrits with dark lamps in the Visible Church.

There are two thoughts suggested by the word Born in the 3d chapter of St. John. The first thought, which is the all-important one, is a com-

plete transition into a new creature, and this thought includes all the circumstances that result in this final issue. The second thought is that of a change of circumstantial relations. In the 3d verse, which relates exclusively to the higher spiritual nature of man, we have an illustration of the first thought suggested by the words Born anew, etc., namely, that of a complete transition into a new creature. In the 5th verse we have an illustration of the second or less radical and important thought suggested by the words Born of Water, namely, a change of circumstantial relations affecting the entire man by the ordinance of Christian Baptism, which introduces him into the society of the Visible Church.

Mark the difference between the word See in the 3rd verse and Enter into in the 5th verse. Also mark that to enter into the kingdom of God in its most comprehensive meaning, it is necessary not only to perceive divine life, light and truth in Christ and embrace them by a living faith in Him, but also to enter the church by baptism. If you wish to be identified with the sheep of Christ or his people in His earthly kingdom or Visible Church, I understand this to be the plain, the true and only meaning of these two verses.

"Born again" signifies a real operation performed on the higher spiritual nature of man. This work is done by the Spirit (see verse 5) and it alone, independent of our own works, or the aid and assistance of any mere creature or creatures. And it alone connects our souls by the God-given

faith begotten into them by the same Spirit with the all efficacious blood of the atonement, and we are saved by it alone.

"Born of water" signifies a real operation performed on the physical body of man in the ordinance of Christian Baptism, which ordinance was instituted by Christ as a figurative operation in connection with water to perpetuate the memory of the application of His efficacious blood to the souls of those who enter His spiritual kingdom. And He does this by making Baptism the door to the Visible Church. Therefore, salvation is not conditional or dependent on Baptism. First, because it is only a figure of the saving grace of God, and a figure is always distinct from its original. Second, because Baptism cannot be performed without water and a baptizer.

Furthermore, it is impossible for Baptism to be a figure of the atonement because none of the emblems necessary to constitute it a figure of this stupendous work are present in baptism. The bread, the wine, which are the divinely appointed figures of the broken body and shed blood of Christ are both absent. But while this is so, the water and its application to the subject (by sprinkling, pouring or immersion) are emblematical of the work of the Holy Spirit applying the sin purifying, efficacious, atoning blood of Christ to the soul. Therefore, Baptism is not a figure of the burial and resurrection of Christ, except the subject is immersed, and therefore Baptism under all conditions of the three modes of administering it is a

figure of the operation or work performed by the Holy Spirit or third person in the Trinity in applying the efficacy of Christ's atoning blood to the soul. Therefore, although Baptism is not a figure of the atonement itself, yet it is a figure of the application of that atonement to the human soul by the Holy Ghost.

Now, therefore, let us never forget that so far as we are concerned, this atoning blood of the Son of the Living God will be spilled in vain except it is applied to our guilty souls by the Holy Ghost.

Millions are annually destitute of this saving grace of God, and where are they? Their condition will find a counterpart in our own, except we by the use of the key of prayer obtain this grace from God's inexhaustible store of grace in Christ Jesus.

But if we possess this treasure, bear in mind that this perfect work of God in the first and second births of divine life into man's soul is given to us for our use, and we are expected to watch over it and guard it as a priceless treasure, even as the "Hidden Manna, the White Stone and New Name."

Now, our part as receivers of this gift is to see that we retain it, for it is not incapable of being lost, and it is liable to be lost by us. Otherwise we must have passed our probationary state as soon as we receive it. That this is not so is proved by the fact that it was lost by Adam while he was in a state of probation in Eden. For the fact that the first Adam was made a living soul, and the second Adam was (by his own inherent right) a

quickening spirit makes no difference in the nature of this divine gift. It is the same in both first and second infusions.

(Note—There is nothing in the original for "was made" before a quickening spirit. It is better to leave the words out and use "is" in their place.)

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Promiscuous thoughts that occur to the mind while reading the first and second chapters of St. Paul's second epistle to the Thessalonians.

St. Paul was undoubtedly richly endowed with the special gift of discerning spirits and his prophetic eye discovered these evil agencies at work secretly in the infant church at Thessalonica, and therefore was well qualified to make these predictions contained in these chapters.

The epistles to the Thessalonians appear to have been written either in Athens or Corinth, and were both sent to a Christian church in Greece, which church was no sooner planted than the enemy began sowing tares among the wheat. These Judaizing teachers taught things quite inconsistent with evangelical truth and calculated to degrade Christianity and greatly to retard its progress by loading it down with the ceremonial rites of the Mosaic law.

But the principal trouble appears to have been in this case the teaching of these Jewish professors of Christianity that the second coming of Christ was at hand. Now, the city of Thessalonia was the

native and adopted home of many Jews, as well as Gentiles, and Paul, as his custom was, first preached the gospel to these Jews, a very few of whom only were converted by it, and doubtless some of these clung still to the rites and ceremonies of the Mosaic law, holding that faith in Christ to be effectual must be loaded with these burdensome rites, and that the letter of the law had to be strictly observed. Paul's success in preaching to the Gentiles excited both their jealousy and their envy, and finally transformed them into the most dangerous enemies of the infant churches of that day. Nor is the church free from these Judaizing teachers in the present day, for unclean spirits have long lives.

Paul wrote these epistles nearly 1900 years ago, but they are still troubling the churches. We infer from Acts xx:1-3 that Paul visited this church twice, but there is nothing more about it in scripture except what we find in this second epistle and in the first three verses of the 1st chapter of the Apostles after his usual salutation, congratulates them on the strength and growth of their faith, notwithstanding the persecutions and tribulations which they had to endure for the kingdom of God's sake. Verse 6th, God will recompense tribulation to them that trouble his people. (But the parties engaged in this unholy work do not consider this.) And it is stated about this time the Jews raised a tumult and numbers of them were slain, verse 7. "The same God who will avenge you of all your adversaries will give you sweet rest." The very same countenance that strikes terror and dismay

into the persecutors of the church will diffuse joy and gladness into the hearts of the persecuted. Jesus will be to the Christian a very present help in times of extreme trouble, no matter when those times are or what may be their nature. The impression appears to have been made upon these people that they were about to be visited with sore distresses, and that the Lord Jesus would be revealed from Heaven at the occurrence of some great calamity of a temporal nature, which may include their death. Jesus Christ will come to meet us in death and come again at the general judgment; also at the resurrection of the martyrs before this last coming. But in all these comings the faithful Christian has nothing to fear. The rest here spoken of may include a relaxation of these persecutions in the present life and imply the restful state of the church when the power and influences of the man of sin are removed in the Millennium.

Verse 8. We understand the figure of the flaming fire to indicate the severity of the punishment of their enemies; also of the punishment of the obstinate unbeliever in Christ in spite of the bright displays of heavenly light emanating from His glorious presence during the Millennium period after His second advent.

Verses 9 and 10 teach us that at the end of a terrible existence in this world they shall be punished with everlasting destruction or banishment from the presence of the Lord (but not with annihilation) when He shall come to receive His saints and reward them with the fullness of that eternal

life which they embraced when they first trusted in Him.

Verses 11 and 12 contain Paul's prayer to God to make these Christians meet to inherit the glory to which He had called them, so that the great design of their calling may be accomplished by our Lord Jesus Christ being glorified in His church and His church in Him.

The second chapter. Verses 1st and 2nd contain an exhortation and a caution. The former founded upon the certainty of Christ's second coming and of our being gathered unto Him at death; also of His coming to give His church rest, and to punish His enemies when the proper time comes for Him to expel the corrupting spirits of anti-Christ from the Visible Church, to dethrone the Man of Sin and thus to purify unto Himself a peculiar church, zealous of good works. And also of our Lord's coming at the last day to judge the world. The caution is not to think that this last coming of Christ, either at the Millennium or at the Judgment Day, is at hand (because great changes have to take place first) and not to be misled by anything that he had said in his first letter to them, or by what he had told them by word of mouth that the day of Christ's coming either at the Millennium or at the general judgment was at hand.

Verse 3d. There must come a falling away in the church occasioned by the open manifestation of the Man of Sin before the coming of Christ. "When therefore ye see these things come to pass, (to-wit the rise, reign and utter destruction of this

apostate church) then know ye that the second coming of Christ is at hand." It was very important that this infant church should not mistake Paul in this matter, for it would have perhaps destroyed their faith in Christ. He therefore gives them this sign which is contained in the latter part of verse 3d and in the 4th verse, which relates to the revelation of the Man of Sin, who exalteth himself above all that is called God, etc., etc., and sitteth in the temple or the church of God, showing himself that he is God, and by these means the whole Visible Church of the day, that is, the (R. C.) church would be seduced from the worship of the true God, and the day of Christ shall not come until after this sign be fulfilled. Now, the great question is, Who or what does this Man of Sin mean? Or who are the heads of this apostasy? For it is evident that the apostate church is a professedly Christian church, and it is also evidently the church that forbids its ministers to marry, and commands its members to abstain from meats is that church. This is the Roman Catholic Church, and its only visible head is the Pope. (See Tim. 1:4,3. Also Rev. xiii:5-6, to the end of the chapter.) And the prophet Daniel says, 7th chapter, 25th verse: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand unto a time and times and the dividing of time," or 1260 Jewish years of 360 days each. St. Paul being perhaps guided by Daniel and greatly aided by his special gift of discerning spir-

its, could make these predictions in absolute certainty that they would be fulfilled in their proper season. But it is impossible to predict the exact time, for as our Lord once told the Pharisees, the kingdom of God cometh not with observation, for it is within you, working its way to the front in secret. But the small still voice of God is frequently preceded by terrific storms, and these should serve as signs of His near approach.

Now, the rise and the fall of this apostasy is slow, and sometimes, on account of habit, almost imperceptible, although always in a progressive state. Therefore the 1260 years may not apply to either its rise or decline, but only to the time she reigned in the pride of her glory. Let those who can search the ancient records of church history do so, and determine if they can when this church that includes in her ecclesiastical law the signs of forbidding to marry and commanding to abstain from meats. I say determine when this church arrived at the zenith of her power, and we think it highly probable that if they begin counting the 1260 years from that period they will arrive at the period when her decline in power became most marked, which decline is now (1900) in a very advanced state. But when these unclean spirits (which have obtained such complete control of the conscience of millions of the human family) shall be completely purged out of the church is awaiting the time when our Lord shall make the place of His feet glorious.

The "Man of Sin" evidently includes a suc-

cession of men holding the same office, that is, as the visible head of the apostate church. The term Beast in Daniel or Revelations often represents an empire or kingdom. A woman clothed with the sun means the true church of Christ, and a woman arrayed in purple and scarlet (which are the emblems of wealth and cruelty) means the apostate church. Not the great red dragon or old Roman empire which persecuted the church before the time of the purple clad woman. This hypothesis is certainly indicated by the similitude of the two figures employed, both applying to a church. See Rev. 16:13. The three unclean spirits that came out of the mouth of the dragon, the beast and the false prophet are not only terrible for their unclean and persecuting nature, but they are exceedingly long lived, and still maintain the same froglike characteristics wherever the church derives its support from the state. This last named fact opens the door to let these spirits into the church, and you may be sure they embrace the opportunity to use the state's influence and funds to propagate and enforce their pernicious and ruinous doctrines. But these spirits can and do exist independently of this froglike characteristic, and will trouble the church at least until the time when our Lord completes His work of making the place of His feet glorious.

St. Paul's prophetic eye discovered this unholy leaven working in his day in the world and in the church. But he knew that it would be "let or hindered from developing in the curch by the jealousy

of the Roman empire until that great red dragon was taken out of the way, and sure enough these restraining influences were no sooner removed than these spirits began to show themselves without either fear or shame, and the Man of Sin was revealed. These things Paul had told them by word of mouth. Also those contained in the next five verses of this second chapter. We are inclined to believe the words "in his time," at the close of the 6th verse, implies that there was a reason why God permitted these spirits to work in secret until they arrived at a predetermined point for development.

Now, it is impossible to say what God's reasons really were, but it may be it was to show us how sinful and ruinous it is to admit anything into our religious faith not of divine origin, and also to show us that one error of skepticism in regard to the word of God may lead us to credulity, superstition and idolatry, and according to verse 11, this seems to be the chief reason there is no doubt but skepticism, or doubt, which is the first step in skepticism, led to the fall of Adam. It made a hole in his faith in God and Satan embraced this opportunity of poking his poison of credulity into his faith, for Satan never could have entered man while God lived and reigned in his soul. But as soon as God had vacated it Satan took possession. The result was the loss of faith in God, and the belief of Satan's lies were synonymous events in point of time. Man believed the Devil as soon as he lost faith in God and he ate the forbidden fruit, and his Godlike nature died in his soul according to God's word.

Remember, there is a mystery in iniquity as well as in Godliness, but the time will come when both shall be revealed by the light of the Sun of Highteousness.

But to return to our subject. There may be a second reason why God permitted these spirits to work in secret so long and finally to get so firm a hold in the church. It may be to teach the church in all future ages the danger and sinfulness of ascribing to its ministers that praise which belongs only to God, who is the sole author of all good, the preachers of the gospel being only some of the tools which He uses in His great and good work. No doubt but this spirit in the church led to saint and angel worship. However, the leaven was fermenting, but had not infected the whole church at the time when St. Paul wrote this letter. The false teachers were at work. In Acts 20:29, Paul predicts that grievous wolves would enter the church, not sparing the flock. Shortly after this they appeared in Phrigia, earnestly recommending saint and angel worship.

The early Christian fathers understood the power that held the "man of sin" back from displaying himself to be the Roman empire or emperors. Turtulian says we do well to pray for the continuance of the empire to hold in check the tyrannical power that threatens the church.

Verse 8 shows that when this pressure is removed the heinous nature of the Man of Sin shall be revealed by his work, and in due time, but not before that time, he shall be consumed by the spirit

of our Lord's mouth (the preached gospel) or by the brightness of His coming (either at or before the Millennium), that is, they shall be converted to the true faith or removed out of the world.

Verses 9, 10 and 11. As to the officials and heads of this apostasy, in particular, who received not the truth, but propagated a falsehood to serve their own impure and avaricious purposes, God sends them a strong delusion, so that they shall actually believe their own lie to the end that they might all be damned who believed not the truth and regulated their lives by this saving faith. This brings us to the end of the 12th verse.

In the following five verses of this chapter Paul assures the church that he is deeply interested in their welfare and remembers them before God in his prayers, because God, who had called them by His gospel, had also chosen them. Because thus far they had been faithful to the grace given, he therefore exhorts them to be faithful unto the end, and hold fast the traditions or teaching which they had received, either by his letters or words of mouth.

There is one thing yet that I would like to write a litle about in connection with this subject relating to the second coming of Christ. His first coming was at His incarnation to redeem man. His coming to meet us individually at death is not to be understood as the second coming referred to in the text. Nor do we think it means His coming in the end of the world to the general judgment. But it appears to me that the second coming here referred to was either at the destruction of the Jewish

nation by the Roman army, or at the commencement of the Millennium. Probably both, for time in prophesy, like space in astronomy, is frequently lost sight of. We think His second advent will be when He comes to be glorified in His saints, or to make the place of His feet or Visible Church on earth glorious in holiness. It appears from 11th verse of the 1st chapter and the 6th and 7th verses of the 2nd chapter that Paul had heard of the Judaizing teachers that troubled the church, desiring to be teachers of the law and that they, like our Adventists, insisted upon the necessity of adhering to the letter of the law rather than its spiritual meaning—I mean they insisted on clinging to the type, now that the antitype has arrived, instead of giving up the former and embracing the latter. And also that they, like the Adventists, were assiduously engaged in enforcing their erroneous doctrine; that they, even then, were on the very verge of Christ's second advent. Now, it is very easy for us in our day to see the folly of such a course of conduct as this; also to see the fallacy of the teachings of the Adventists in respect to this subject. But it would be equal folly in us to go to the other extreme by rejecting from our faith the doctrine of Christ's second coming at the resurrection of the martyrs, or at the commencement of the Millennium, a doctrine so clearly taught in the word of God. It is not without a just reason that we confidently expect Christ to pay His church on earth a special visit long before the end of the world. The 6th of Revelations and 9th verse. "I saw under the al-

tar the souls of them that were beheaded for the witness of Jesus. And when they inquired how long before God would avenge them, they were told that they should rest for a little season, until the number of their brethren who would be killed as they had been should be fulfilled." But the rest of the dead were not to live again for 1000 years after this event (see Rev. 20:5), when Satan should be loosed for a short time and deceive the nations of the earth again. This is not a dark figure of spiritual truth, but a prophetic assertion that these things shall actually take place in their proper season. Now, the work of prosecution has been going on from that time until now, but with greater degrees of severity at intervals. Many suffered martyrdom in Turkey who were undoubtedly Christians and elsewhere in the present century, and many more will in the coming century, but if I mistake not, the next ten centuries succeeding this coming century will not be stained with the blood of martyrs, for then the last martyrs will have joined the company of those under the altar, when, acording to prophesy, all this mighty army of martyrs shall be raised from the dead and these immortal glorious bodies in union with their own souls that were under the altar shall live and reign with Christ one thousand years in His church on earth as a compensation for the shortening of their lives for His sake. This thousand years is what we understand by the Millennium. All this must necessarily precede the general judgment. And there will be no hypocrits in the church then, for

the Lord shall consume them with the spirit of His mouth or destroy them by the brightness of His coming.

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The word Christian is a generic word, common to all true believers in Jesus Christ as the promised Messiah, the Son of God, the second person in the holy Trinity, the Redeemer of Man, the sole source and fountain of eternal life. And every person who has this faith in Him and trusts Jesus Christ alone for pardon and his own personal salvation, living a life of conformity with his faith, and the teaching of the word of God to the extent of his ability has a right to the name of Christian, no matter if he is found either inside or outside the pale of any Visible Church of professing Christians. This is a fact so firmly established upon the immutable rock of God's word that no man or society of professing Christians can detach it from its anchorage. This being the case, Christian is not a sectarian name, and no denomination of Christians will ever be acknowledged by those not belonging to their sect or denomination to have the exclusive right to the name of the Christian Church. Do you say why not? I answer: Because of the inference entailed by such an acknowledgment, which is this: Any person to be a Christian must belong to that peculiar denomination which call themselves the Christian church, embrace their faith in all its technicalities and be immersed by one of their church officials in water baptism. This

will make you a Christian, and nothing else. So then, no man is a Christian outside the self-styled Christian church. Therefore, the name Campbellite will stick just as Methodist, which name was given in Oxford to a little band of Christians under the temporal guidance of the Wesleys, and Methodists was a nickname put upon the band by the students of the college, and it stuck, just as Campbellite will.

There is no affinity between true Christianity and this world, or, in other words, between practical Godliness and worldly mindedness. Therefore those who adhere exclusively to practical Christianity need not expect the world to reward them with its dollars and cents, except it thinks that by so doing it can advance its own financial interests. Nevertheless, they need not fear losing their reward, both in this world and that which is to come. "But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This reward, however, will consist of that indescribable, but pure and imperishable wealth, which cannot fail to bring with it true joy and happiness, it being laid up in our Redeemer's kingdom by Himself for His chosen few out of the vast mass of all men which He drew unto Him when He was lifted up, "And I, if I be lifted up, will draw all men unto me."

The foregoing are the reasons that have induced me towrite what I have written in prose and poetry on these subjects.

Translating the Hebrew word Tabal into the Greek word Baptisdo, and curtailing the meaning

of the Greek word Annoothan by rendering it in English, Again, instead of Again from above, have made the doctrine of the New Birth hard to understand if we confine ourselves to the English language. Because there was no Greek word that would express the meaning of the Hebrew Tabal, which means to cleanse from sin, the Greek word Baptisdo is used for that purpose, which means to cleanse from filth, either with or in water, therefore Christ uses the word Birth to express the relative and radical changes wrought by water baptism and Holy Ghost baptism in man's corporal and spiritual being, that is to say, in his body, soul and spirit, because the word Birth expresses His meaning far better than the word Baptisdo in both cases. To be born again means to be born from above, and therefore can have no connection with our natural birth because that is of the flesh. But this birth from above must be second to the birth of man's soul when God breathed into his nostrils the breath of life and he became a living soul. As the natural birth produces a new creature in the likeness of its father, even so the birth of the Spirit produces a new creature in the likeness of its spiritual parent. To breathe the air of the locality where he or she is born, be it either pure or impure, and to eat and drink food suitable for it in all stages of its existence, even so the water birth of baptism ushers a person into the Visible Church to be cared for and provided for by that church. The change, however, is not the change in the creature, but in the relations of the creature. How important then

that the spiritual atmosphere and food be pure, genuine gospel truth in the visible church. All infants are included in the kingdom of God, when born, and therefore have a right to be in the Visible Church, for they, being without law, are not amenable to law, which requires faith.

## ON THE DOCTRINE OF CHRISTIAN PERFECTION.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

That this doctrine can be sustained by scripture, or it cannot, is a self-evident fact. If it cannot, what meaning can there be to our Lord's admonition to His disciples: "Be ye therefore perfect, even as your Father which is in Heaven is perfect"? Again, "Blessed are the pure in heart, for they shall see God." Remember the verb, to be, in both cases is in the present tense, and has no reference to the future, showing that it is a state attainable in this life (but how?), and yet admit the consistency of other apparently contradictory passages, such as, "If we say we have no sin, we deceive ourselves," etc. This is a difficult question, but Jesus answers it for us in these words: "He that is washed needeth not, save to wash his feet," but is clean every whit, and, "Ye are clean, but not all," referring to Judas.

Christ evidently meant the washing of regeneration, the purifying influences of which the eleven disciples still retained, but which Judas had lost (if, indeed, he ever had it). And that in their condition they needed only to live in the constant exercise of that faith which the Holy Ghost had already given, and by which a channel would be kept continually open, and a stream of the life-giving and purifying influences of the same spirit

be kept constantly flowing through the soul and cleansing it from "all sin." This is the way in which I understand the scriptures to teach the doctrine of Christian Perfection. I never understood it to mean angelic perfection, nor did Mr. Wesley, either, but I make these remarks in my own simple language and ideas.

## REGENERATION.

The expression, Born either of the flesh or of the spirit, involves the idea of its necessary antecedent, Begotten. Hence the words, "Hath begotten us again," in the 1st of Peter, 1:3; also Matthew, 19:28, "Verily I say unto you, that ye that have followed me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The true meaning of the words, Born of water, is determined by the nature of that part of the kingdom of God into which persons are introduced by the water birth in the ordinance of Baptism, which is always the Visible Church, but not always the spiritual kingdom. By the foregoing arguments we see plainly that regeneration is indispensably necessary to salvation and this cannot be accomplished by the ordinance of Baptism into the Visible Church. Notwithstanding, it is the proper place for all true Christians, but the more unregenerated persons get into it, the more its efforts to rise in the majesty and spirituality of Christ will be weakened and the evangelization of the world postponed. I suppose if there had been no unregenerated persons (or, as the Greek renders it, persons not born again from above) in the church since the time of Christ, the world would now be rejoicing under the influences of a true Christianity. We futhermore see that the births of the spirit, of

the flesh and of water are three distinct experiences, and that the water birth cannot be the spiritual birth or the fleshly birth, because it lacks the necessary prerequisite of being begotten into the subject of Baptism, as is the spiritual and fleshly natures into those who experience these changes.

## GOD AS THE ETERNAL SOURCE OF SPIRIT LIFE.

Is revealed unto man by Himself, through His living word, which was made flesh and dwelt among us. Consists of the one and only eternal trinity of three inseparable, but distinct, persons in the Godhead. The first person being the eternal fountain of the Godhead, the presiding person in Deity, is therefore called the Father. The second person is the omnipotent arm or creating power of the eternal Father, His living incarnate word. As the human arm is the acting member of the physical body, and this second person therefore was the Creator (long before He became incarnate) of all things visible and invisible, corporal and spiritual, not excepting lost spirits whom He created holy angels, but placed them, like man, in a state of probation, He is also our Redeemer, and will be the final judge of men and angels, quick and dead. This glorious person humbled Himself in the incarnation to save man, and He makes this grand display of His love to be in perfect accord with the inflexible justice of the Triune Deity.

The third person of the Eternal Trinity, or Holy Ghost, is represented as proceeding from the Father and the Son, and is therefore very God with them. From the concise history of creation it appears that He is as deeply interested in Man as the Father and the Son. Indeed, it is impossible

for Him not to be, for He invested man with spiritual life when He became a living soul, and He still continues to make intercession for him with groanings that cannot be uttered.

The distinct personality of the Holy Ghost is fully established in the 7th verse of the 16th chapter of St. John's gospel. Here our Lord tells His disciples if He did not leave them the Comforter would not come unto them. Nor can any man's salvation be fully consummated without His influences, which alone can effectively convince of sin, so as to lead to genuine repentance. He only can apply the efficacy of the atoning blood of Jesus Christ to the guilty human soul and thus beget into it the life of God. This, and this only, is the new or second birth.

October 15, 1901.

## QUESTIONS AND ANSWERS ON THE NEW BIRTH.

Question: What did our Lord mean when He said: "Except a man be born of water and of the Spirit he cannot enter the kingdom of God?"

Answer: He meant exactly what He said, that is, experiences both these changes, he cannot enter the kingdom of God. But man in his probationary state is a compound being, consisting of a corporal and spiritual nature, and the birth of water or Christian baptism is for the corporal man, introducing the persons who experience it into the society of the Visible Church, which is included in God's earthly kingdom, and baptism is the divinely appointed ordinance for this purpose. But the birth of the Spirit is the complete regeneration of the Son of God's light and life into man's spiritual dark and dead soul, which can only be accomplished by the begetting influences of the Holy Ghost.

Question: But is not the water birth included in man's natural birth?

Answer: It is impossible, for the water birth and the spiritual birth are both changes that must take place in the experience of a person already born of the flesh into this world. Hence Our Lord corrected Nicodemus' mistake by saying: "That which is born of the flesh is flesh."

Question: Does not the water birth of Chris-

tian baptism include this great renewing work of the Holy Ghost? Also, if it be performed in an orthodox manner?

Answer: Christian baptism applied to the body is the divinely appointed figure of the cleansing influence of the atoning blood of Jesus Christ when applied to the soul by the Holy Ghost, but it is not a figure of the atonement itself, because the emblems of the broken body and blood of Jesus Christ are both absent in baptism. For this reason the answer to this last question is because it is a figure of the effect of the spirit's influences, it is not, and cannot be under any circumstances the work itself; but it depends on the condition of the subject of baptism, and the nature of his faith, whether or no the divine influences accompany the ordinance of Baptism. Repent, therefore, and be converted when the times of refreshing shall come from the presence of the Lord.

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